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THE  
OXYRHYNCHUS PAPYRI  
PART XXVIII



EDITED WITH NOTES

BY

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## PREFACE

THIS part is devoted to that area of Greek literature which either is attested or can plausibly be claimed for Hesiod: hexameter verses, not otherwise continuously recorded, in traditional formulaic diction, which set out the corpus of Greek saga in a scheme of genealogies beginning from the gods. Its contents do not fall far short of doubling the bulk of new papyrus fragments of this poet. For identification, decipherment, combination, and interpretation we are indebted to Mr. Lobel alone.

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E. G. TURNER  
T. C. SKEAT  
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## NOTE ON THE METHOD OF PUBLICATION

THE method of publication follows that adopted in Part XXVI. As there, the dots indicating letters unread and, within square brackets, the estimated number of lost letters are printed slightly below the line. Corrections and annotations which appear to be in a different hand from that of the original scribe are printed in thick type. Square brackets [ ] indicate a lacuna, round brackets ( ) the resolution of a symbol or abbreviation, angular brackets < > a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets [ ] a deletion, the signs ' ' an insertion above the line. Dots within brackets represent the estimated number of letters lost or deleted, dots outside brackets mutilated or otherwise illegible letters. Dots under letters indicate that the reading is doubtful. Letters not read or marked as doubtful in the literal transcript may be read or appear without the dot marking doubt in the reconstruction, if the context justifies this. Lastly, heavy Arabic numerals refer to *Oxyrhynchus papyri* printed in this and preceding volumes, ordinary numerals to lines, small Roman numerals to columns.

The abbreviations used are in the main identical with those in Liddell and Scott, *Greek-English Lexicon* (ninth ed.). It is hoped that any new ones will be self-explanatory.

## NEW CLASSICAL FRAGMENTS

### 2481. ΗΗΣΙΟΔ, *Catalogue, Book i* (?) and others)

The fragments collected under this number were written by the same copyist as D (PSI 1301). One at least, fr. 3, is attributable to the first book of Hesiod's *Catalogue*. The source of the others is not, so far as I see, determinable. Fr. 1(a), (b), 2, 5(a), (b) combine with fragments of other manuscripts, some published, some new, and appear elsewhere in this volume. Below are the scraps I have not succeeded in relating to any larger wholes or recognizable story.

The text was copied by a single hand but the writing varies very noticeably from place to place. The variations may occur close together, as may be seen by comparing the upper and lower parts of fr. 5(a) col. i, and fr. 1(a) col. i with fr. 1(b) col. ii, which are immediately consecutive in adjacent columns, so that from this observation no inference can be drawn about the spread of the remains. Of the lection signs some appear to be due to the writer of the text, others are in a greyer ink and presumably by a different hand, which seems to be responsible for some, and may be for all, of the later insertions, except that the large, heavy *coronis* at the top of fr. 5(b) col. iii looks like the addition of a pen which has made no other contribution.

The writing was assigned by the editor of PSI 1301 to the second century and I see no reason to question his dating.

#### Fr. 6

].μᾶνθ[  
].αθουεφ.[

#### Fr. 7

].χρησαστην[  
]. . . . . ωεζεα[  
].[.κρ[.].[

Fr. 6 a ], the upper part of a slightly convex upright; if α, all trace of the cross-stroke has vanished

Fr. 7 a ], only scattered traces, that before χ compatible with the upper arm of ε. 2 The papyrus is frayed out and I am not sure whether all the ink belongs to this line. Immediately before ω perhaps ε or ε preceded by υ or χ is likeliest but below these is ink, not in but perhaps relating to l. 5. Of the preceding letters only the tops; of the first an overhang as of a but above the general level, of the second a similar overhang at the level of the rest, then the tips of three strokes descending to right, the first two nearer together than the second two, so that μσ might be considered

## Fr. 8

] . ηϖ[  
 ]χόλο.[  
 ]ηϖ[  
 ]εβα[

Fr. 8 1 ] , an upright ϖ[ headless 3 ϖ[ headless 4 The loop of ϖ[ has disappeared  
 Fr. 8 2 The frequent sequence βαηηϖ(α-α)ηϖ may be called to the attention.

## Fr. 9

] . γ . [ .  
 ] . νεέτηϖ[  
 ] . ηρευ . [ .  
 ] . ν . σϖ[  
 5 ] . κων[  
 ] . [ .

Fr. 9 2 ] . , a forked letter, I think ν not χ Between ν and η a worm-hole in which a narrow letter could have stood 3 γ has a stroke ascending to right from its top; perhaps [η] should be written and this is suggested also by the 'long' over the lost letter before ν 4 ] . , the upper part of a stroke descending to right After ν the left-hand side of ε or θ, followed by a trace level with the tops of the letters

Fr. 9 2 If ]νεέτηϖ, (ή)θνεέτηϖ may be thought of, but the only form of this purely Hesiodic word elsewhere found is θήνεος, even of the Boreadae (K 2, 20), where the dual might have been supposed appropriate.

## Fr. 10

] . [ . [ .  
 ] . η[  
 ] . ιεϖ[ ] . [ .  
 ] . [ ] ϖ[ κ . ο . [ .  
 5 ] ρλαπένεσθα[  
 ] . βοαειθροσ[  
 ] . ενρη . [ ] η[ ] . [ .  
 ] . φουε . [ ] . [ .  
 10 ] . η[ ] . βοε . [ .  
 ] . τ[ ] . εν[  
 ] . ε[ ] . [ . [ . ] . αρε[ . [ .  
 ] . η[ ] . έστο[ ] . η[  
 ] . [ ] . . . σ . ροι . εν . ασκ[  
 ] . ρετηγηκαια[  
 15 ] . ροιανεν[  
 ] . . . ερησδαμ[  
 ] . . . ατομαε . [ .  
 ] . . . υ . δετηηδερ[  
 ] . [ ] . . . [ .  
 20 ] . [ ] . κ[δ[  
 ] . η[

Fr. 10 is very much rubbed. Many letters are represented only by specks and it is likely that a good proportion of the decipherments suggested depend on erroneous combinations

2 The second letter has a circular base; perhaps θ 3 Between ε and ε perhaps a trace of an inserted letter ] . [ , an upright 4 The second letter had a cross-stroke; η[ε] seems one possibility After κ a narrow letter may have been lost in a worm-hole, but as the next two appear to be εε, probably no whole letter is missing 7 ] . , apparently γ with an inordinately long cross-stroke ] . [ , the lower left-hand arc of a circle; if α, no whole letter is lost, if ο, perhaps a narrow letter 8 ] . [ , either υ, cancelled by a stroke, descending from left, through its stem, or κ; either anomalous ] . [ , a headless upright 9 ] . , η[ ] . [ , an upright, perhaps forking at the top 10 Before ϖ perhaps the right-hand angle of α 11 After the top of a stroke sloping slightly forward 13 Before η the thickened top of a tall upright, after η the top of a stroke descending to right 14 ] . , faint traces at the level of the tops of the letters 15 After the superscribed α what resembles









2482 γ ] , the top of a circle  
 2075 Fr. 9 r Of only the extreme lower end 8 ] , the middle part of the left-hand arc of a circle  
 2481 Fr. 5(a) Col. 1 S ] , from the positions of the remaining traces, I think 'x' must have been written 12 Between o and 's': two traces on the line on either side of a gap; perhaps τ, but this not verifiable After ω the lower left-hand arc of a circle 15 Between λ and c the base of a circle on the line, followed by the right-hand end of a cross-stroke touching c near the spring of its blank; see comm. 16 ] , prima facie τ, followed by a dot on the line, after which the papyrus is now top curve 17 ] , the top of an upright 31 ] , on the underlayer 1 ] , perhaps the loop and a trace of the lower part of θ or ρ 32 ] , off the line, a slightly curved cross-stroke . . . ] , the top of an upright hooked over to right, the upper right-hand arc of a circle, the foot of an upright opposite the middle of ρ 30 After γ the upper end of a stroke descending to right, followed by the tip of an upright; beyond these a trace level with the top of the letters and two traces, not a tremula, above 1 ] , the top of an upright 31 ] , on the underlayer 1 ] , perhaps the loop and a trace of the lower part of θ or ρ 32 ] , off the line, a slightly curved cross-stroke . . . ] , the top of an upright hooked over to right, the upper right-hand arc of a circle, the foot of an upright

The column recounts at length the facts summarized in *Bibl.* iii 10, 6, the descendants of the first daughter of Thestius, Leda.

1 *θαλαρόν, λερών, ἄνδρ' ἀνδρ' ἑλισσάβητα* are phrases employed recurrently in the genealogical parts of Hesiod with reference to either partner in wedlock. There is only one instance in Homer (*Il.* viii 291, of the woman).

2 *γ. Τυδώκην θαλαρόν λέγος ἐλισσάβητα* sc. *Λαβήν*.

3 On the model of 2484+5 25 *Τυρώ ἐπιθόκαμος, λελή φαλέα κελήρης*, but *λελήρη*, -λας is an alternative possibility, cf. *Hes.* fr. 149, 4 Rz.<sup>2</sup>

In this or the next line γαίονος or an equivalent must be supplied.

4 seq. The names are supplemented as a compensatory way of showing the necessary constituents. Their positions cannot be regarded as fixed.

4 ἦ εἶδος ἄρπυι' ἀθανάτων as l. 10 below, 2481 frs. 3 + 4, 12 (?), 2503 14.

5 seq. We learn from Apollodorus l.c. that Artemis made Polyionos immortal. We are not told the reason for this favour, which presumably was conveyed in l. 5.

Or *Ἰσχυρία*.

The supplement after *Od.* v 136 (= vii 257 = xxiii 336).

7 Perhaps γάμψ' ἔνδρ' ἐν δία κέλλος ἀναξ ἀνδρῶν *Μυαμῶων*, cf. *Od.* xi 282.

9 The form of line found at H 26; cf. *θεογ.* 383 seq.

10 I can find no other authority for the assignment of the name Iphimede to the daughter of Clytemnestra. Paus. 1.42, 1, apparently referring to this passage, or at any rate a passage substantially the same, gives her the customary name of Iphigenia (*Hes.* fr. 100 Rz.<sup>2</sup>). A daughter named Iphianassa is also mentioned (*Il.* ix 145 = 287, *Cypr.* fr. 15, *Soph.* *EL.* 157). But Iphimede hitherto occurred in Greek legend only as the wife of Aloeos and mother of Otus and Ephialtes.

11 *εφάειν*: in spite of *ἔφραειν*, l. 16, this must mean that she was actually killed. L. 17 implies the same.

12 Possibly *βιολήε'*. The rest after *Il.* xvi 383 and the like.

14 *ἐν, καλλι-, ταν-σφύρον* *Μυραϊώσης* cf. 2489 6 c. not., 2501 10. *Μυραϊώση* for Helen like *Καδρείω* for Semele (*IG* xiv 1399 l 59, LSJ) has the second, which is much later, but omits the first).

15 seq. *ἀμβροσίον ἑρμῶντος* as *θεογ.* 649, *Il.* xiv 353. I cannot verify *ἑρμῶντος*; in particular a and τ seem too far apart, but the explanation may partly be my faulty joining of the scraps. I do not think the word should be doubted.

*εφείε* κατὰ κρήνην cf. *Od.* xi 588 κατὰ κρήνην χεῖ.

The supplement after *Il.* xix 38 *ἀμβροσίον καὶ νέκταρ . . . εφείε κατὰ μῦρον ἐν αὐτῷ ἑρμῶτος εἶν*, of the dead Patroclus.

19 The supplement after *Hes.* fr. 180, 4 Rz.<sup>2</sup>

20 Paus. 1.43, 1 (*Hes.* fr. 100 Rz.<sup>2</sup>) οὐδ' . . . *Ἑλέωνος ποιεῖσθαι ἐν καταλόγῳ γενναίων Ἰφίγενείας οὐκ ἀποσπῶν ἡρώμης δὲ ἑρμῶτος ἑκάστην εἶνα*. For the equating of Heate and Artemis v. P-W vii 2770. *ἡρώμης* not Homeric; perhaps *ῥωμή*, but Lloyd-Jones suggests *ῥησέων* on the basis of *H. Hom.* *Dem.* 440.

23 *Cl. Od.* iii 197 καὶ κείνος ἐπίκου παρρηφορήσθαι. An alternative, ἀπὸ μὲν κείνου, suggested by *Od.* iii 397, κατὰ δ' ἔκταυε.

24 I cannot suggest any convincing supplement for the middle of the verse, but it may be worth while to call attention to *Od.* xxiii 9 μῆτερ' ἑφεί, δέσφατερ, and to *Stesich.* fr. 26 *λαρδαίονος*, which indicate theoretically possible lines.

Another may be *δὴνίμαρα*, hitherto unique.

ἡρῆε χελώνη *θεογ.* 216, Homeric.

25 On Echemus as ruler of Arcadia and husband of Timandra v. Paus. viii 5, 1.

26 Perhaps *Τεγείε* 28' *Ἀρκαδίας ποταμῶντος* likelihood (after *ly. Hom. Herm.* 2), but for Arcadia a specific name (e.g. 'Ὀρχμενῶν', as at *Il.* ii 605), might be substituted, and there are still other possibilities.

27 *ἄλος μαυέρος* θεοῦτος after *Hes.* fr. 93, 4 Rz.<sup>2</sup>, 2485 fr. 1 i 23 = 2481 fr. 1 (b) ii 6, 2501 19, *Hes.* 476. Not, I think, *ἄλος* δ' ἄρ' ἀθανάτων as e.g. F 4, 38 = 2481 fr. 5 (b) ii 31.

28 As far as date goes, I do not think the Laodocus who ἐκείνος . . . ἀνοικταί at the funeral games of Archemorus (*Bibl.* iii 6, 4, 4) is ruled out.

At F 4, 36 = 2481 fr. 5 (b) ii 29 ποτῶν ἡρώμης λαδῶν after *Il.* xx 383. Here a variant which cannot be exactly guessed; at K 1, 19 *μεγαλήτορα ποταμῶν λαδῶν*.

30 Perhaps *ἔμβος* [Δευε].

32 seq. I cannot verify 'Ὀλυμν', but since the epithet *δέθλοφρος* is often attached to Polydeuces, it is possible that the narrative has now gone back to the other children of Leda, of whom Polydeuces was begotten by Zeus.





14 I can make nothing of the traces nor relate them to the end of the verse reported in P. Berl. as  $\epsilon\sigma\theta\mu\sigma\tau\alpha$ .

15 Since the beginning of P. Berl. 1. 23 was read  $\mu\mu$ , [or  $\mu\mu\mu$ ], whereas it is certainly  $\mu\sigma$ , I feel some confidence in suspecting the opposite misreading in this line, particularly as  $\lambda\epsilon\mu\alpha\iota\omega\varsigma$  seems to suit the context (cf. note on 21 seq.).

16 I have considered  $\Pi\alpha\rho\iota\gamma\sigma\tau\omicron\varsigma$  again, but I am doubtful whether the accent falls right.

17  $\delta\acute{\alpha}\mu\alpha\tau\iota\alpha$   $\lambda\epsilon\iota\sigma\iota\gamma\iota\alpha\varsigma$   $\pi\epsilon\sigma\sigma\iota\gamma\iota\alpha\varsigma$   $\kappa\alpha\iota$   $\mu\epsilon\gamma\alpha\lambda\alpha$   $\kappa\epsilon\theta\epsilon\sigma\iota$  or something to this effect?

18 Cf.  $\delta\gamma\alpha\lambda\lambda\acute{\alpha}\mu\alpha\iota\alpha$   $\delta\omicron\tau\iota$   $\theta\epsilon\sigma\gamma$ . 68.

19  $\mu\epsilon\mu\omicron\nu\epsilon\iota\sigma\iota\varsigma$  is an obvious guess, but I cannot verify it or say that in the present state of the papyrus it looks even possible.

It is a reasonable suggestion that the river implied by  $\delta\epsilon\gamma\gamma\upsilon\sigma\iota\delta\omicron\upsilon\sigma\iota\alpha$  is the Spercheios. At any rate this hypothesis harmonizes with the mention of the *Οίτις νόμβη* and one of the supposed locations of Oechalia.

20 After  $\eta\phi\epsilon\mu\alpha$ , 'they early in the morning', presumably a case of *ερίθη* 'rime' (*ερίθη*  $\delta\eta\sigma\iota\sigma\tau\iota$  *Oid.* xvii 25), but I cannot verify it.

21 seq. Cf. schol. *Il.* xii 292 ( $\delta\iota\delta\rho\acute{\alpha}\sigma\tau\epsilon\tau\alpha$  . . .  $\xi\epsilon\theta\acute{\iota}$ )  $\theta\epsilon\alpha\sigma\tau\epsilon\mu\epsilon\sigma\tau\omicron\varsigma$   $\epsilon\sigma\tau\iota$   $\lambda\epsilon\mu\alpha\iota\omega\varsigma$   $\mu\epsilon\tau\grave{\alpha}$   $\gamma\upsilon\mu\phi\omega\sigma$   $\delta\alpha\theta\eta$   $\delta\epsilon\lambda\epsilon\gamma\upsilon\sigma\tau\omicron\varsigma$  . . . (Hes. fr. 30 Rz.) and *Hy. Hom. Dem.* 3 seqq. (fr.  $\delta\iota\delta\epsilon\lambda\epsilon\gamma\upsilon\sigma\tau\omicron\varsigma$   $\eta\mu\epsilon\sigma\iota\sigma\tau\omicron\varsigma$  . . .  $\sigma\alpha\lambda\epsilon\iota\sigma\tau\omicron\varsigma$   $\kappa\epsilon\theta\epsilon\sigma\iota$   $\epsilon\sigma\tau\iota$   $\delta\epsilon$  'Αρκαδοί . . .  $\delta\acute{\alpha}\delta\epsilon\iota$   $\delta'$   $\alpha\lambda\omega\mu\epsilon\sigma\tau\epsilon\sigma\iota$  . . .  $\lambda\epsilon\mu\alpha\iota\omega\varsigma$   $\delta\epsilon\tau$   $\mu\epsilon\lambda\alpha\iota\omega\varsigma$  (with Allen-Halliday's parallels to which add *Moesch.* ii 63 seqq. with Bühler's note).

22 Perhaps, on comparison with *Cypr.* fr. 5  $\alpha\lambda\epsilon\lambda\acute{\epsilon}\mu\epsilon\mu\alpha\varsigma$   $\sigma\tau\epsilon\phi\acute{\alpha}\nu\omicron\varsigma$   $\epsilon\upsilon\delta\acute{\alpha}\sigma\epsilon\alpha$ ,  $\delta\acute{\alpha}\theta\epsilon\alpha$   $\gamma\alpha\iota\alpha\varsigma$ ,  $\delta\epsilon$   $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\sigma$   $\theta\epsilon\sigma\tau\omicron$ , something like  $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\varsigma$   $\epsilon\upsilon\delta\acute{\alpha}\sigma\epsilon\alpha$   $\alpha\sigma\epsilon\mu\omega\varsigma$  may be supplied.

23 I suppose 'Of them Apollo seized' one. Since  $\mu\epsilon\gamma\alpha$  could be read,  $\mu\epsilon\gamma\alpha\mu\epsilon\sigma\iota$  might be thought of.

24  $\delta\acute{\alpha}\delta\epsilon\iota$  'I, I' if a single word and an adjective in form, I can suggest nothing but  $\delta\acute{\alpha}\delta\epsilon\iota\sigma\tau\omicron\varsigma$  or  $\delta\acute{\alpha}\delta\epsilon\iota\sigma\tau\epsilon\sigma\tau\omicron\varsigma$ . But a possibility which should be mentioned is  $\delta\acute{\alpha}\delta\epsilon\iota\sigma\tau\epsilon\sigma\iota$ . Apropos of  $\theta\epsilon\sigma\gamma$ , 521 (where indeed the  $\sigma\omega\pi\acute{\alpha}\rho\theta\alpha\sigma$  offers  $\delta\theta\epsilon\sigma$   $\delta'$   $\delta$ ) ancient grammarians (quoted by *Rzach* ad loc.) refer to a reading  $\delta\theta\epsilon\sigma$ , which they uphold as exhibiting a Doric shortening of the -ac of the aorist participle, analogous to  $\alpha\lambda\acute{\iota}\sigma\tau\epsilon$ ,  $\mu\epsilon\lambda\epsilon\sigma$  (and, they might be added, accusatives plural feminine, such as  $\delta\epsilon\omega\iota\delta\epsilon$ ,  $\gamma\epsilon\mu\epsilon\iota\delta\epsilon$ ). I should judge that  $\delta\epsilon'$   $\delta\epsilon$  need not be considered, since, apart from the difficulty of finding a suitable noun, the elision would be apt to have been indicated in this place.

25 Melaneus as son of Apollo, *Paus.* iv 2, 2, *Ant. Lib. Metam.* 4. *Pherecydes ap. schol. Soph. Trach.* 354 calls him *Melas* and says he was the son of *Arkesilanos*.

27-31 *Schol. Soph. Trach.* 266 (Hes. fr. 120 Rz.), which quotes these lines, appends to the last another,  $\eta\epsilon\mu\acute{\alpha}\sigma\tau\epsilon\varsigma$   $\kappa\epsilon\phi\acute{\alpha}\lambda\alpha\varsigma$   $\gamma\epsilon\mu\epsilon\iota\sigma\tau\epsilon\varsigma$   $\gamma\epsilon\mu\epsilon\iota\sigma\tau\epsilon\varsigma$   $\eta\epsilon\mu\epsilon\iota\sigma\tau\epsilon\varsigma$   $\eta\epsilon\mu\epsilon\iota\sigma\tau\epsilon\varsigma$ , of which there is no trace here. It need not be doubted that the information it contains was (in its correct form) authentic, but it is not wanted in this place and its presence apparently disrupts the reference of  $\eta\epsilon\varsigma$   $\theta\epsilon\mu\alpha$ , l. 24, to 'Ιάκωσ, l. 31, though I am not certain that this is a fatal objection.

32 seq. On whose account Heracles sacked Oechalia.

34 I can think of nothing better than  $\tau\eta\eta$   $\delta'$   $\alpha\delta\epsilon\lambda\phi\omega\varsigma$   $\mu\epsilon\tau\grave{\alpha}$   $\sigma\omega\pi\acute{\alpha}\rho\theta\alpha\sigma$  (or  $\sigma\omega\pi\acute{\alpha}\rho\theta\alpha\sigma$ , not tramping about on the mountains), the  $\delta\epsilon$  responding to a presumed  $\mu\epsilon\tau$  in l. 22. But I cannot say that  $\tau\eta\eta$  [ $\delta$ ] is a very satisfactory interpretation of the extremely exiguous remains.

34 seqq. It is clear that these lines contain a statement including the name of the wife taken by Thestius and it must be presumed to have been appended here on the ground of her descent from Forthao.

In one place and another the wife of Thestius is given about half a dozen different names.

Apollodorus has  $\theta\epsilon\sigma\tau\iota\omega\varsigma$  . . .  $\xi\epsilon$   $\delta\iota\upsilon\sigma\theta\epsilon\mu\beta\iota\mu\beta\omicron\varsigma$   $\eta\varsigma$   $\kappa\iota\omega\beta\omicron\lambda\alpha\varsigma$   $\delta\epsilon\gamma\gamma\upsilon\sigma\tau\epsilon\varsigma$   $\mu\epsilon\tau$   $\kappa\lambda\omega\beta\alpha\iota\alpha$ ,  $\alpha\phi\theta\alpha$ ,  $\gamma\epsilon\mu\epsilon\iota\sigma\tau\epsilon\varsigma$ , *κτλ.* (*Bibl.* i 7, 10, 1), which is unacceptable in form as it stands but inclines me to suggest—both *Eurythemis* and *Eurythemiste* being names rarely found in heroic legend—that it provides the clue to locate the first mentioned daughter of Forthao, *Eurythemiste*, in these verses. In that case, Thestius married his cousin (*Bibl.* i 7, 7, 2).

## 2483. HESIOD, Catalogue

The story of Ceyx and Alcyone, referred to by Julian (Hes. fr. 150 Rz.) as narrated by Hesiod, here appears in a manuscript which plainly contained parts of the *Catalogue*, as appears from the presence of constituents typical of pedigrees and is confirmed by the occurrence in a fragment, written by the same copyist and *prima facie* from the same roll, of verses partly preserved in three other manuscripts of which the source is not in doubt. There is no reason to suppose that Julian was referring to the *Κήθιος γάμος*.

The writing is a small round uncial of a common type assigned to the second century. As far as I can tell, the lection-signs are by the same pen as the text.

[After the numbers were assigned I observed that 2490, a strip containing verses including Hes. fr. 122 Rz., was by the same hand as 2483 and should have been treated as a fragment of that manuscript.]

	Fr. 1	Col. ii
Col. i		
	] γαλνι . [ ] γατιδευς	[ ]
	] παναίρεσι χαλκω	] θροσπι . [
	] βρανονεαδιον	νικειάρι' αλιω[
	] μμενοσαντιθεοιο	κηραξ' ουτε . [
5	] ποιήσατ' ακοιαν	] πανεργαίεσι . [
	] μακαρεςσι βηριςι	ΐεταυλιανοσ[
	] , διαραδωκε	αλλαδιοκρουσ[
	] κρανηραοσπην	φρασρα , θαυρι[
	] .	τηρωδ[ ] μμριμ[
10	] εθ' υιός	πεισιδιουρωπ . [
	] οισιν	ήδέτακ' αντιφ[
	] ατοπαδα	ήδεποσειδαιω[
		αιολω . [ ] . [

Fr. 1 Col. i 7 ], perhaps the right-hand curve and tip of the central stroke of ω  
Col. ii 4 Above the line, between φσ, a trace which may represent υ. But a has not been cancelled  
13 After φ a dot level with the top of the letters [ ] . [ , the upper right-hand arc of a circle,  
followed by two tops of strokes suggesting the apices of μ

	Fr. 2
	] φαρμακ[
	] λυχητηρ[
	] τρωκωια[
	] μερ . εω[
5	] κειραιιδ[

Fr. 2 4 Between ρ and ε only scattered specks of ink . Above εω the upper left-hand arc of a  
small circle, followed by the right-hand arc of a small circle with a dot to right of its upper end

	Fr. 1	Col. ii
Col. i		
	] γαυλιτωδ[ς ιππο]τρα Τυδεΐς	[ ]
	] ν παναίρεσι χαλκία	[d]ν' θράσασ[η]
	] βραν Οινία διον	ναιε και β' δλιοι[
	] ν μένος αντιθεοιο	Κήρε δ' σβτεπ[
5	] ποιήσατ' άκοιαν	πανέτα άίεσσω[ν
	] μακάρεςσι θεοίσι	ΐεται Αλκυονή[η]
	] , δάρα δάωκε	δλλά Διός κρουσ[
	] και γήραος ηεν	φράσσεσθαι διω[
	] .	την δ[ ] Μυρμιδ-
10	] εθ' υιός	Πεισιδιεπν' αντι[σε
	] οισιν	ή δ' ετεκ' Αντιφ[ον
	] στο παίδα	ή δδ Ποσειδάω[ν-
		Αιολω[ . . . ] . [

Fr. 2 + 2481 fr. 5 (b) ii 14-18

	] σπότη]ε φάρμακ[ον . ]	χρήσασα χητάνα]
	] δάωκε] Αλχηρ κισ[υ]μα	[ , εν άνακτι]
	] Αμ[μ]η]τρωκωια δ[δ]ρη 'Ηρακλ[η]ε προλιπέβρωμα	
	] δ[ρ]ε[ς] α]μέμου δ[ρ] σ[ι]	[ο παρέστη]
5	] θαν]ε και β'] Αιδ[ω]σ[α]	[το δάμα]

Fr. 1 The second column visibly relates to two (three?) of the daughters of Aeolus, Alcyone and Peisidike (also Kanake?). The first eight lines are not genealogical but refer (in whole or part) to the punishment of Alcyone and her husband Ceyx. A pedigree starts at l. 9. Similarly a pedigree starts at l. 4 or l. 5 of the first column, but the preceding three are plainly not genealogical (though in fact a daughter of Aeolus occurs many generations earlier in the line of Oeneus-Tydeus).

Col. i 1 seqq. It may be worth while to mention the speculation that these lines refer to the circumstances narrated with a good deal of variation in *Bibl.* i 8, 5, 2, schol. A, B *Il.* xiv 120, schol. T *Il.* xiv 114, *Diod.* iv 65, 2, namely, the slaughter by Tydeus of the sons of Agrilus and/or others in order to protect his father Oeneus against their plots.

5 seq. Usually θαληρη κ. δ., φάωκ (=?) μ. δ.

? An unexpected hiatus, but the plural δάρα is well attested in the context of a marriage and δάρον K 1, 3 seems to be of a different nature. δάρα δάωκεν, against the MSS., may be the correct reading at *θωωγ.* 359.

10 γένεσθ' οὐδέ.

11 ἐν μνησθῆσαι and

12 γένεσθαι παῖδα. This sequence *Theog.* 384-5. More usually the two phrases form part of the same verse.

Col. ii 3 It would be natural to take the words to refer to the life of Coeus after his transformation into a seagull (*Bibl.* i 7, 4, 1. Cf. schol. *Il.* ix 562). And perhaps they do so. But in that case *Ἔρως δέ* is an unexpected continuation. It may be well to take into account that *δωδε-* is ambiguous.

7 seqq.

But it is hard to make out the secret mind of Zeus? Perhaps cf. *H* 77 seqq.

9 seqq.

The statement contained in these verses presumably corresponds to *Bibl.* i 7, 3, 4 *Πασι-*

*δωρεῖ δὲ καὶ Μνημόδοος Ἀντίφος καὶ Περσικῶν.*

12 ἢ δέ I suppose refers to Kanake, of whom *Bibl.* i 7, 4, 2 has: *Κανίκη δὲ ἐγέννησεν ἐκ Παν-*

*δωνος Ὀμήλου κτλ.*

Fr. 2 Though there are now four MSS. containing parts of these verses, they still cannot be completed with certainty. See 2481 fr. 5 (b) ii 14-18.

#### 2484. HESIOD, *Catalogue*

Two scraps of a roll, the smaller re-used on both sides. The larger contains parts of the left-hand ends of verses of which the right-hand ends are represented in 2485 fr. 1 and 2481 fr. 1 (a), (b). The text, which emerges from the combination of these witnesses, and the commentary on it are on pp. 23 seqq.

The hand is a medium-sized upright rounded uncial, I suppose of the first half of the second century. The lection-signs are, as far as I can tell, all or nearly all original. The note in the upper margin of fr. 2 is in a different, smaller and more sloping, script of about the same date; the correction in l. 17 may be due to the writer of the text, but perhaps represents a third.

#### 2485. HESIOD, *Catalogue*

Four (or perhaps only three) fragments from at least two different rolls containing works of Hesiod. The two larger, which may very well join towards the bottom to form a single one, combine with fragments of other manuscripts to produce the better part of two columns, the first relating to Salmoneus and his daughter Tyro, the second to Neleus and his sons, their descendants, and the fight between Periclymenus and Heracles. The roll from which these pieces survive contained the *Catalogue*. But one of the two smaller fragments contains parts of ll. 57-75 of the *Theogony* and must (except on the very unlikely hypothesis that they were duplicated in the *Catalogue*) have come from a different roll. The source of the exiguous remains in the other small fragment is, therefore, uncertain. They may well come from the *Catalogue*, but I have not identified them in any known verses by or ascribed to Hesiod, and in theory at least they might not even be Hesiodic.

The writing is a well-executed example of the angular type, to be dated in the third century. It varies to some extent in size in different columns but otherwise presents a uniform aspect. As far as I can tell, the lection signs are by the same hand as the text.





**2484 Fr. 1** Above l. 1 are parts of two lines of cursive writing, upside down in relation to the poetic text. Something appears to have been washed off to make way for them, but I do not think it was the Hesiod. There is also writing on the back. There is a good deal of casual ink about.

4 ], near the line the end of a stroke coming from left; acceptable 8 ], a trace opposite the top of the loop of a 9 ], the top of an upright, hooked over to left; acceptable

Fr. 1 The ends of verses.

4  $\epsilon\alpha\sigma\alpha\delta\epsilon\lambda\epsilon\alpha$ .

5  $\lambda\upsilon\epsilon\sigma\epsilon\lambda\iota$ .

6  $\alpha\lambda\omega\delta\epsilon$ .

9 Perhaps  $\gamma\upsilon\lambda\epsilon\alpha$  again.

Fr. 2 Back blank 6 ], the lower part of a stroke rising to right 7 ], a stroke descending from left;  $\lambda$ , not  $\mu$ , suggested 9 ], the right-hand arc of a circle

**2485 Fr. 1** Col. 1 In many places the ink has nearly or wholly vanished. Fr. 1 (a), (b) of **2481** make it possible to decipher or supply the text in some of these.

1 The third (or fourth) letter had an upright descending well below the line After  $\gamma$  the lower left-hand arc of a circle well off the line After  $\omega$  (above which there may be traces of a circumflex)  $\omega$  or less probably  $\gamma$  I cannot tell how far the ink went in this and the next line

14 ], a trace level with the tops of the letters 17 ], an upright, followed by traces at mid-level 19 ], dots of presumably casual ink 20 I am not sure of the correspondence of the traces to the proposed text 26 Immediately before  $\rho$  perhaps parts of the middle of  $\gamma$

After  $\rho$  only scattered traces and the same in the blanks of 27-29 31  $\epsilon\upsilon\chi$  above  $\iota$  ink resembling a small circumflex 36 ], the foot of an upright 37 ], the right-hand upright of  $\eta$  or  $\nu$

39 ], the upper right-hand arc of a small circle 40 ], the upper end of a slightly concave stroke descending to right 41 After  $\rho$  perhaps the back and foot of  $\epsilon$  or  $\epsilon$

Fr. 2 The foot of an upright 2 ], the tip and foot of an upright with a trace to right; perhaps  $\nu$  or  $\gamma$  3 ], a slightly convex upright Against the upper part of the right-hand upright of  $\eta$  a stroke curving up to right After  $\gamma$  the lower left-hand loop of  $\epsilon$  or  $\epsilon$ , before  $\epsilon$  the right-hand end of the cross-stroke of  $\gamma$  or  $\nu$  ], perhaps the feet and part of the bar of  $\eta$ , but this does not account for all the ink 4 ], a dot on the line 6 ], the upper end of a stroke sloping gradually to right, followed by the left-hand side of the apex of  $\alpha$ ,  $\delta$ , or  $\lambda$

**2481 Fr. 1** (a) Col. 1: Not verifiable; the foot of an upright on the line, followed by the base of a small circle off it 12 ], a dot below the line 15 More than the normal row on both sides of  $\eta$ , between which and a  $\delta$  level with the top of the letters a large and apparently by a different pen 16 More than the normal row between 1 and  $\rho$

(b) Col. ii [See Addendum, p. 20]

3 There is ink at the lower end of the accent, not *prima facie* a *tréma* but perhaps intended for it 12 Between  $\rho$  and  $\alpha$  a suspended letter; the traces are compatible with the top of the loop and the foot of the shank of  $\rho$

Fr. 1 Col. iii  $\eta$  indicates 'Line 700'. Similarly B opposite H 65 indicates 'Line 200', not, as seems to have been mistakenly repeated since the first publication, 'Book II'.

The story of Salomoné is told in Apollodorus *Bibl.* i. 9, 7. The details relevant to what is found here are:  $\text{Καλμωνέ . . . ἤφρασε . . . ἄν καὶ τὰς Διὰ ἑξοικεῖσθαι θέλων . . . ἐκάλειτο. Θίγει γὰρ ταύτην εἰνα Δία . . . καὶ βίρασε μὲν . . . ἐξ ἄφρατος μετὰ λέβητων χαλκῶν εἶνος θίγει βροστῶν, βάλων δὲ εἰς ὀφθαλμοὺς αἰθινὰς λαμπρὰς θίγειν ἀσπίδων. Ζεὺς δὲ αὐτὸν κεραυνώσας τὴν κτεῖναι τὴν αὐτοῦ πῶλον καὶ τοὺς οὐλοῦσθαι ἤφρασε πύραυς.$

3  $\alpha\delta\omega\sigma\omega\delta\ \delta\epsilon\sigma\tau\epsilon\sigma\tau\alpha\sigma\epsilon\sigma$ , as below, is naturally thought of, but I cannot verify it.

4 Cf. *Il.* xxiii 301, 351 ἄφρατος ἀπὸ τοῦ ἑννοεῖν.

5 The *ἄφρατος* here and in l. 7 are explained by the passage of Apollodorus.

6 The supplement is implied by the accentuation in **2481**. *βροστῶν ἄφρατος* is otherwise recorded only as a reading of *Il.* xxv 62 (preferred by Aristarchus). From **2485** by itself *δὴν ἄφρατος* (as at *Il.* xi 532, xvii 458, *Hy. Hom.* Dem. 89, *Hes. Met.* 57, 542) would have been guessed, and I am bound to say it seems to me more suitable to the context.

to *ὄλας* does not seem to be ruled out, but I cannot verify it.

11 This phrase first in *Od.* vii 307 and not rare in Hesiodic verse, *Θεογ.* 556, *Ἔργ.* 90, fr. 180, 4 *Re.*, *Met.* 16a.

12 ἄφρατος a rather rare word, not found in the *Iliad*. ἄφρατος, *Θεογ.* 619 [but the reference to this verb by LSJ of ἀφρα(ὸν) Alc. 310 is shown by the vocalization to be out of the question].

13 seq. Possibilities of supplementation are suggested by *Od.* xx 103 ἀφρατος δ' ἤφρατος ἐστ' καὶ ἄφρατος *Θεογ.* 839, and of course *Κεραῖς δ' ἤφρατος Il.* xx 65, but the adjective (apparently to be placed at the beginning of l. 14) seems to have been of at least four syllables and for this I have no suggestion.

14 Cf. *μογία* ἔκτατος γὰρ δ' ἐπέταξε *Il.* xvii 595 (Zenod.), ἐπίταξε δὲ (Ποσειδάων) . . . ὑπὸν ἀπυρροῦν *Il.* xx 57.

15 On the model of *Il.* 144 βῆ δὲ κερ' Ἠλιόμοιο καρφῶν χαλκῶντος κέρη. Alternatively ἀγορὸν δ' ἀν' Ὀδῶν, as *Met.* 30, which may be preferred as Hesiod's own.

The present participle *χολωμένος* not in *Il.* or *Od.*; other examples *Ἔργ.* 138, *Hy. Hom. Herm.* 388.

16 *Od.* xi 235 *Καλμωνίης ἄφρατος* a scholastic romantic ποσειδάωνος γυμνάσιον.

16 seq. **2481** offers *ωστ' ἰ. e. c.* But though it would be right to think of objects which could be said to be 'sent', I do not think ἐρῶ(ν) can be avoided and a verb of sending is unsuitable with this.

Perhaps ἐρῶν ἐρῶ' ἄλλα. For the phrase cf. *Hes.* fr. 123, 2 *Re.*, *Parment.* fr. 10, 3.

17 It is difficult to believe that ἄφρατος was not intended and as much as  $\omega\delta\epsilon\sigma\tau\alpha$  could, I think, be accepted but  $\rho$  for  $\omega$  is out of the question as a reading. The whole passage may be compared with *Θεογ.* 314 303f.

18 Cf. *Θεογ.* 74, 924 (βροστῶν δ' ἀλλήλαυτος κεραυνῶν), 707, 854 (fr. 2 κεραυνῶν τε καὶ δ. κ.). After *Hesiod Ap. Rhod. Argon.* iv 597. From analogous passages, *Θεογ.* 514 seqq. fr. 123 *Re.*, 1. I should have expected βαλῶν where βῆς stands.

19 The construction is as found in the *Odyssey*, κείνων γε βίαι ἀπυρροῦς xi 118, βίαι ἀπυρροῦς ἀνδρῶν xvii 540; not in the *Iliad*.

20 The dotted letters are not verifiable but the text is justified by the collection of 'children and wife' in this order in Greek poetry of all periods. A verse containing similar constituents of a household in the reverse order at *Il.* vi 366, *ὀμίχης ἀλοχῶν τε φίλων καὶ ἡνῶτων οἴου* (cf. *Antim.* 48 *ἀλόχους καὶ οἴε τελέσασθαι*).

21 I can find no plausible completion of the adjective, of which the sense must have been the same as that of the following adverb *ἀπυρροῦς* (which seems not to recur till *Manetho*). Though with some nouns *ἀπυρροῦς* is used to denote 'disappear, perish', I should judge it improbable that it could be applied to *δωμάτια*. (A word with the required meaning, *ἀπυρροῦς*, does not appear till later, *Soph.* *Antig.* 673 seq. *ἀπυρροῦς εἰσέως οὐδῶν*).

22 Cf. *Hy. Hom. Herm.* 256 *βίβη γὰρ εἰς λαβῶν εἰς Τάγρατον ἠέρσεται*, *Il.* viii 13.

23 The sense is *ἀε μὲν τις βροτὸς ἄλλος κτλ.* Cf. *Od.* iv 78 *γὰρ ἀπὸ βροτῶν οὐκ ἄν τις φέροις*, xix 266 *οὐδ' ὄν τις φέροισι βροτῶν ἄλλος*.

24 seqq. The outlines of the story of Tyro are thus given by Apollodorus: *Τυρὸς δὲ . . . παρὰ Κρητῆ . . . ἐρωδομένη ἵερων ἕξω Ἐρωτικῶς τοῦ πατρὸς καὶ ἀνευχθεὶς ἐπὶ τὰ ῥαϊστῶν μέτρα φρονεῖα τοῦτοῦς ἐπιβόησεν. Ποσειδάων δὲ εὐαχθεὶς ἔδωκεν ἐγκυκλοπέδη ἀπὸ τῆς *Bibl.* i. 9, 8.*

24 I should have expected something to express 'only (one)', but I can think of nothing long enough (not to speak of the impossibility of accommodating *δὸν*).  $\omega\delta\epsilon\sigma\tau\alpha$  δ' ἄρα] is about the right length.

ἄρα *μωρότατος* θεοῖς cf. **2481** fr. 5 (d) 17, 2501 19.

25 *ἄρα* *φάλαξ* *καθῆσθαι* cf. *Hes.* fr. 149, 4 *Re.*

ἰσθῶν *κρυφῆ* *ἠφροσύνη* *Homeric Il.* xxiv 699 (cf. *Od.* xvii 37 = xix 54).

The accentuation in **2484**, since *ἰσθῶν* is always of three terminations, must be simply erroneous.

26 Since *μωρότατος* is followed by the accusative, a verb must be supplied with the general sense of 'oppose' which is followed by the dative. I doubt whether any suggestion will be verifiable.

27 *ἀπυρροῦς* is paradoxical in having the augment, but it is found in *Homer* as often as the formally requisite *ἀπυρροῦς*. Cf. *Il.* v 802, xi 125, xx 408, *Od.* xxii 477 with *Il.* ii 832, xi 330, xix 295, xxiv 17.

*βροστῶν* not verifiable but in accordance with the style; cf. l. 23 below and *Il.* ii 821, *Hy. Hom. Apthod.* 167, *Od.* iv 397.

The variation between ἀντίφωρ- and ἰστίφωρ-ίτων also in MSS. of the *Iliad*: ix 390, xxi 257, 411.

28 I suppose τῶνται μὴ ἐστῶν, if there is no τῶν besides the one which has been corrected. But I should have expected τὸ μὴ μὴ ἐξέσταις or some other metrically commonplace formula to have been preferred.

29 ἦγαγεν sc. Iris or Hermes?

30 The hiatus καὶ ἐνι- might be justified by *Il.* xxiv 60 θρόνα τε καὶ ἀνέγχεα, but there appears to be a trace of a letter between them in 2485 and an insertion above the line in 2481.

31 Cf. *Hes. fr.* 96, 2 Rn.2 (καλλιπρόσωπον Ἰσέον μέτρον). *Il.* xi 225 (ἀντιόδοος I, μ.), *Od.* xiv 366 (ἄβηρ πολέστρονον ἰστίμω). In Hesiod's version her association with Poseidon precedes her marriage to Kretheus; see P-W in *Tyro* 1870 seq., in *Nelusius* 2271.

32 In the παράδοξος of Homer (including the *Hymns*) iterative forms from -αω verbs usually have -ααα-, but not infrequently -ααα- appears instead in part of the MSS.; e.g. *Il.* xvii 308, *Od.* xv 385, *hy. Hom. Apoll.* 179.

33 On the model of μῆχεται' ἐν φ. M 1, 9, *Hes. fr.* 143, 3 Rn.2, μῆχθη . . . φ. (of the man) fr. 116, 3 Rn.2.

33 seq. 'Surpassed all women in beauty'.

35 I suppose a reference to the Epipneis. Cf. *Od.* xi 240 καὶ β' ἐν' Ἐπιπνῆος πωλόκενον καλὰ μέτρα.

Addendum to 2481 fr. 1 (β) ii 1 seqq. (= 19 seqq. of the composite text).

A late-found morsel of 2481 can be located by the cross-fibres to left of the first three lines of fr. 1 (β) ii. It contains the syllables

$$\begin{array}{l} ]\beta\alpha\{ \\ ]\alpha\kappa\alpha\{ \\ ]\mu\{ \end{array}$$

in which are to be recognized ἰστίφωρ[ίτων, γυν[αίκεα τῆ' (a mistake for γυναικὲς τῆ ἀρίστη, I imagine, out of a failure to understand the role of the unrepresented digamma of αἰτίων), and ἐν[ημερῶν (hardly ἐν[ημερῶν) 'inundated', resolving my problem.

2486. HESIOD, *Catalogue*

A slice complete at top and bottom from a roll, containing the right-hand parts of the same verses as 2485 fr. 2 and half a dozen more. Like 2485 it has suffered from wet or scouring, so that the ends of the upper lines have vanished.

The hand is an upright medium-sized uncial to be dated in the latter part of the second century. A second hand appears to be responsible for the corrections and the addition of the end of l. 32, but the lection signs, which are more plentiful than in 2485, look as if they were (at any rate preponderantly) from the same pen as the text.





2487. HESIOD, *Catalogue*

Fragments of a roll, of which the chief contains the better part of a column of twenty-five lines summarizing the line of Danaus as far as Perseus and the daughters of Proetus.

The hand is a fine bold example of the angular type, comparable with 1364, written in the third century. I cannot tell whether the two or three lection signs are by the writer of the text; the variant over l. 24 seems certainly to be so.

## Fr. 2

Fr. 1 Col. i  
 ], ον' εδωκε[ ]α.[  
 ]ων μεγαληρ[ ]γαλωβην  
 ]επειτ, αμμι[ ]εναβαντα  
 ], εν υψηλοισι δόμοισιν·  
 5 ]μπαδεσσενερεζεν·  
 ]τηρανδρανθεσσενη[ ]  
 ]και μοι λεχος εικαναβηται·  
 ]εκαι ακρισιον βασιληα[ ]  
 ], επατηρ[ ], δρωρη[ ], κωντε·  
 10 ]ργει νεκη[ ], κωιμβασι[ ], εν  
 ], . . . εν ακρωστη[ ], [ ] [ ]  
 ]βικηλη ακεδα[ ], ]σο[ ], [ ] [ ]  
 ]παρηνοειπαται[ ], ]ερα[ ], ]ν  
 ]ηνε[ ], ]λλεσφυρο[ ], ] [ ]  
 15 ]νι[ ], ]τωρ[ ], ]φοβοιο  
 ], . . . αενη[ ], ]μμε[ ], ]πτολιεθρον[  
 ]ν μεγαλη τροσοι αρκασιδα[  
 ], ]κα[ ], ]πλοκαμοσι[ ], ]νεβοι[  
 ], ] [ ], ]εσ [ ]  
 20 ], ]σοισθεν[ ], ]βοιαβοουτις  
 ]δμοι λεχος εικαναβασα  
 ]γαλη[ ], ]ρο[ ], ]αρκασιδα[  
 ]αλλεαργειδουακ [ ]  
 ]ν ηρ  
 ]νηρ και φαιναςσας[ ]  
 25 ], ]δομηταπατρος [ ] —καυτο [ ] [ ]

## Col. ii

[ ] . . . [ ]  
 [ ] [ ] ]κερ[ ]  
 [ ] —ωδ [ ]  
 5 ] —ηρη [ ]  
 ] —ημε [ ] [ ]

]ηρω [ ]  
 ]κρωσο[ ]  
 ] . . . ψ[ ]

## Fr. 1 Col. i

] ον' εδωκε[ ] α.[  
 ]ων μεγαλην [ ] απετις[ ] το λαβην.  
 ] επειτα αμυμ[ ] ονα τις[ ] εν Αβαντα  
 ], εν υψηλοισι δόμοισιν  
 5 'Ολυμπαδεσσεν ηριζεν  
 πο[ ] τηρ ανδραν τε θεων τε  
 ] και δμ[ ] ον λεχος εικαναβηται  
 ] η και Ακρισιον βασιληα[ ]  
 ], ε πατηρ [ ] ανδρων η ε θεων τε  
 10 Α]ργει ενκτε[ ] ημ[ ] εμβασιλευεν  
 ], . . . εν ακρωστη[ ] [ ] [ ]  
 Εδρα] βικην Λακεδα] μων[ ] ος [ ] [ ]  
 ] καλλιπαρηον εν πραπ[ ] δεσ[ ] αρα] ρυτιαν.  
 Δακ] λην κ[ ] α] λλεσφυρο] ν  
 15 Περ] ηα ] ν η[ ] ης[ ] ηρ[ ] α] φ[ ] οβοιο.  
 Τ] ρυ] νβα εν κ[ ] η[ ] μ[ ] ε] ν[ ] ον πτολιεθρον  
 ] ν μεγαλη τροσοι Αρκασιδα] ο  
 ], ]κα[ ] λ[ ] ο[ ] π[ ] λ[ ] ο[ ] κ[ ] αμ[ ] οσι [ ] θ[ ] εν[ ] βοι[ ] αν  
 ], ] [ ], ]εσ [ ]  
 20 ], ]σοις θεσ[ ] ε[ ] θ[ ] οα βοωτις  
 ] δμ[ ] ον λεχος εικαναβασα  
 ] με[ ] γ[ ] αλ[ ] η[ ] ο[ ] ρ[ ] ο[ ] σ[ ] Αρκασιδα] ο  
 ] περι[ ] κ[ ] αλλ[ ] εα ] ηρ[ ] ειδουιας  
 Δακ] λητην και ] Γ] ρ[ ] η] ο] η] ν και ] Γ] ρ[ ] η] ανασσεν  
 25 ] α δ[ ] ομ[ ] οτα πατρος  
 D



2488b. HESIOD, *Catalogue*

The following scrap in the same hand as the preceding and like it written on the back, the front in this case being blank, is likely to be from the same manuscript. But it seems to have been found in a different part of the site and I have come upon it late in the day. It would be advisable to refer to it as 2488 fr. 2. The verses represented are very nearly the same as those already partially known from Q.

	Q (P. Petr. i 3, 3)
]. . . [	]τοιο ἄνακτος
]. . . [ ]αλα[	]ει ποδώκης δι' Ἀγαλάντη
]ου[ ]γ[ ] . . . ]'εχ[	Χαρύτρου ἀμάρτυρα <sup>1</sup> ἔξ[ ]ουσα
]ρεφθλονομι[	ἀ]πυαίνετο φάτον ὄμιλ[
5 ]ἀλφειστειν[	]εν γάμον ἀλφεισίαν
]ρηνεικακ[	]τανιφύ[ ]ρου] εἶνε[ ]κα κούρης
]ονενν[	] . ] . . . ] . χ . . [
] . [ . . [	

The left-hand side is rubbed, so that I cannot always recognize which letters in Q correspond  
 1 . . . traces compatible with ηε or ηε 7 ] . . . If η, anomalous; if ] . . . I cannot interpret the ink preceding  
 8 ] . . . [ the right-hand side of a loop as αβ, followed by an apex as of β

2489. HESIOD, *Catalogue*

On the strength of the statement of the scholiast on Pindar's ninth Pythian it is reasonable to assign at least the first three of the verses, of which the ends are preserved in this fragment of a roll, to the section of Hesiod's *Catalogue* relating to Cyrene. But I see no relevance in the others to anything that is known of the legends of either Cyrene or Aristaeus. The possibility that a new section begins with the fourth line must be envisaged.

The hand is a fair-sized upright rounded uncial, comparable with 220, and, I suppose, to be dated in the second century. There are no lection signs.

]στεινοβαθυχαίτην	Ἄρισταίων βαθυχαίτην
]υ, ερμυμιαδοσνιει	]νυ Ἐρμυμιαδόσιν
]επικκοποςγενεση[ ]μ]ων	]επικκοπος ἡδέ νομίων
]δωματακαλα	] δέματα καλά
5 ]θινοταπορκανουσαι	τεθνηότα πορκανούσαι
]μεινλοταργειωνη	]μεν κλυτός Ἀργειώνη
]ικδοσανοιη	] . ι ἐκδοσαν οἶη
]ωτιδοςαυλανεργων	]ώτιδος ἀγλαδὸν ἔργων

3 [ ] struck through and dotted above 4 ], an upright 7 ], the edge of the right-hand arc of a circle

1 Ἄρισταίος βαθυχαίτην *Θεογ.* 977. Pindar's account of Cyrene, his mother, taken ἀπὸ 'Ηοιάς *Ἡσίοδος*, schol. Pind. *Pyth.* ix 6 (Hes. fr. 128 Rz. 2).

2 The only connexion I have found between Hermes and Aristaeus is *ibid.* 59 seqq. δὲ κλυτός Ἐρμῆς ἐθνήσας Ἴσραος καὶ Γαλας . . . οἴσα.<sup>1</sup> But there is a possibility that Aristaeus here occupies the place of Hecate in *Θεογ.* 442 seqq. (ἐθῆ) δ' ἐκ σταθμοῦ εἰς Ἐρμῆος ἀπέβη, l. 444, suggests a line which might be followed in supplementing the verses).

3 Aristaeus, like his father Apollo, was Ἄργεός καὶ Νέμεος, *ibid.* 65, Ap. Rhod. *Arg.* ii 507, et al. It is to be supposed, therefore, that the missing part of the verse contained a reference to hunters parallel to νομίων. Servius in Verg. *Georg.* i 14 (Hes. fr. 129 Rz. 2) has 'Aristaeum . . . quem Hesiodus dicit Apollinem pastorem'.

4 There is no difficulty that I see in postulating the beginning of a new section. It would have been indicated by no more than a coronis and a paragraph under the beginning of l. 3. The sense might have been something like: 'Or such as those who left their . . . home to tend the corpse of . . .'

There is likewise no difficulty about the consequently necessary winding-up of the Cyrene piece. For instance: ἢ δ' ἄποσεσπλήν γέε' Ἄρισταίων βαθυχαίτην δε . . . ἐπικκοπος ἦδ νομίων.

5 τεθνηότα cannot refer to Aristaeus, who was immortal. There does not appear to be any possibility that it refers to Actaeon, his son.

6 κλυτός feminine *Θεογ.* 956.

Ἀργείων, οὐτως ἢ Ἐθῆ, *Theognost. Can.* 700. According to Steph. Byz. in Ἄργεος an ἐθνήσας used by Antimachus. But it almost certainly occurs at 2481 fr. 5 (6) i 14 (-εθνήσας Ἄργεος, [ ]), which is attested Hesiod, at 2501 το (καλοῦσθόνος Ἄρε), and I suspect at M 5, α (κλυτός Ἄρε [ ]), of which the attribution has been questioned.

7 δαδούσιν in any of its meanings is rare in Epic. It is found once in Homer, twice in Apollonius Rhodius, of 'handing over' to a claimant. Here I should guess it meant 'giving out to somebody to make', assigning a task.

8 Ἄρισταίος γλαυκοκόπος ἀγλαδὸν ἔργων is the end of *ky. Hom.* xx 2, but the words are not construed together.

<sup>1</sup> But Lloyd-Jones supplies me with Nonn. *Dionys.* xiii 275 seqq. Ἰδὸν Ἀρισταίος . . . ἦεν . . . Ἐρμῆος λυτῶν . . . ἔργων.



2490. HESIOD, *Catalogue*

The beginning of the story of Coronis, preceded by the end of the last line of the preceding section.

Written without lection signs in a smallish round hand of the second century.

[After the numbers were assigned I recognized that the hand was the same as that of 2483 and that this fragment should have had the reference 2483 fr. 3.]

	] . ηος	
	]	$\frac{\epsilon}{\eta}$ οἴη Διδύμονε ἱεροῦν γαίονα κολωνός]
	] μυριο	Δούτιον ἐν πέδιον πολυβύτρινος ἀνρ <sup>2</sup> Α] μύριοι
	] βραδαμης	νήματο Βοιβιάδος λήμης πόδα παρθέ] νος ἀδύμης
5	] . [ ] ε	
	] ουρα	
	] . εος	
	] ακαλα	
	]	
10	stripped	
	"	
	"	
	"	
	] ε	
15	] ρρημη	
	] ε	
	] κριτιν	
	] ου	
	] . εχουσα	
20	] . α	
	] εντι	

1 ], the foot of an upright 2 3ε99, Hes. fr. 122 R<sup>2</sup> 5 ], a horizontal stroke on the line 7 ], the lower end of a stroke descending from left 15 Of ε only the end of the cross-stroke 17 Of ε only the end of the upper arm 19 ], the middle part of a slightly convex stroke, e.g. ν 20 ], two uprights; perhaps separate letters: ], α

7 Possibly ε] λωσ.  
15 \*Εομψε.  
17 ε] κριτιν.

2491. HESIOD, *Catalogue* (*Suitors of Helen*)

Four scraps of a roll, of which three can be combined, though they do not touch, to make a fragment partly overlapping G 3 and continuing it downwards.

The hand is a smallish example of the 'biblical' uncial to be assigned to the second century. The stops are original, the accent and corrections by another hand. In a number of places there is unexplained ink, I suppose casual.

## Fr. 1

	] ης κτ. νω[	(νικ)ής(ε) κτήρω[ γάρ Μχαιών φέρτατος ἦεν <sup>1</sup> ]
	] εληρ[ ] αειναι[ ] αμ[	(ἀγγ)ελήνρ [8 <sup>2</sup> ] αείη Λα[κεδ]αμ[ονάδε προ]αλλε <sup>3</sup>
	] στορ[ ] ] ποδα[ ] κ. ια[	[Κά]ς ρι[ορ]μ <sup>4</sup> θ <sup>5</sup> ([?] ποδα[μ]μω) και ἀ[ε]θλοφόρωι Πολυδεύει <sup>6</sup> .
	] γωλο θεμνα[ ] ] βλα[	Α[?] γωλῶν δ' εμ[α]ρ[ο] Θάσας [Μ]νδραμνος νόος <sup>7</sup>
5	] οναρηγιάσασθ[ ] ] βαπε[	δ[?] ον Μρηγιάσασθ[ ] δ[?] ον δ' ἀπε[ρ]ε[λ]ε[τ] ε[ε]δνα <sup>8</sup> ,
	λ	
	] λαμ[ ] ] ργυφα[ ] ] ακαι[	π[ο]λλὰ μάλ' ἀργυφα μ[?] γ[?] α και[
	] ελεγαρ[ ] ] ] ] ε[ ]	ἦθ' ἔλε γάρ κτλ.
	] ωδαι[	
	] αθη[	
10	] κκα[	
	] ορ[	

Fr. 1 1-6 = G 25-30 1 κτρω also G 3 After the last a there is some ink just above the general level, not compatible with ε but not *prima facie* casual 5 It looks as if [800] must have been very much cramped 6 Perhaps [8] 7 ], a dot on the line; probably no whole letter missing between this and ], ε which appears to be α or λ, followed by part of the left-hand upright and right-hand apex of μ . . . [ an upright 8 ], an upright

4 seqq. *Αλκων δ' ἄγρειο Θάσας Μνδραμνος νόος* II. ii 638. Andraemon's parentage was hitherto unrecorded. *Μρηγιάσας* is interpreted 'son of Ares', *Eust.* II. 518, 24. Of *Cycnus*, *Acw.* 57.

5 *ἀμωρετα* 'έδωκα II. xvii 176, *Od.* xii 329.

6 *ἀργυφα* μύρα *Od.* x 85. Evelyn-White seems right in recognizing *λήμης* at the end of the verse in G.

7 Presumably an equivalent of *θόδε* . . . 'έδωκας πόδας ἡμῶν' (G 32, 42, H 1 seqq., 14 seqq.) and *πέλας* ἐμῶν is compatible with the remains.



Too much is lost on the left, as ll. 7-13 show, for any attempt at recovery of the words of ll. 1-4 or ll. 14 onwards to be likely to be profitable, but as the subject is known as far as l. 13 to be Heracles, it may be worth while to record the following guess about the general tenor of ll. 2-4, namely, that *θελερην* refers to Heracles' wish to get Iole for wife, *ἀνδερνο* to Eurystus' refusal of his daughter to Heracles, *έστενε* to Heracles' killing of Eurystus.

6 *ἀγάνθηρος* implies 'Όλιμπος with which it is regularly associated in Homer. In sense the verse will correspond to F 4, 27 *έβατο περ ἄλλω· Όλιμπετα δόματα έγρασε*, e.g. *νῦν δ' ἔβη κατ' Όλιμπον ἀγάνθηρος*. 7 *πῶς ἀνθίματος καὶ ἄγῃρος θύματα πάντα θεῶν*, 955. Since F 4, 27 has *πῶς κατ.*, that is a possible alternative here.

8 F 4, 28 *έχων καλλέφρον* 'Ηθρα, and this is the proper qualification of the goddess. *πολυθρονος* is properly the qualification of *ἠθρα*, the time of life. I have no satisfactory suggestion for *μεγαλ.* *μεγαθρονος* is not attested.

14 seqq. I see no certain clue to the subject, which, to judge by the analogy of F 4, may be a new one. From the mention of Heracles in l. 17 and of a river, implied by *βαθροτρο* (*αἰ ἀίρωσιν*) *ἀγροπόλοτρο*, in l. 18, there is a temptation to infer that it may be either the wooing of Deianeira (when the reference would be to the Achelous) or the killing of Nessus (when it would be to the Euenos or Lycormas). But Heracles may here occur in a comparison, and the sack of Oechalia, if that is what ll. 1 seqq. are about, happened long after these events, not before them.

17 At F 4, 23 = 2481 fr. 5 (β) ll 16 *ἡμφορνοσύνδρα· Ηρακλεῖ ἠτολοπέρθειν*.

#### 2494A. HESIOD, *Catalogue*, Book 10

The suspicion expressed in the introduction to 2355, like the following, a manuscript containing the beginning of Hesiod's *Acetis* preceded by other verses, that the new lines might not be Hesiodic, is now shown to have been unjustified. There is no *prima facie* reason for doubting that the text to be elicited from a combination of what is preserved in the two manuscripts represents what preceded ll. 1-56 of the *Acetis* in the *παράδοσις* of Hesiod's *Catalogue*. It is tempting to go farther and recognize the particular passage the references to which are collected by Rzach (2Hes. fr. 98), but the point for which those quotations are made, namely, the insertion of Pleisthenes into the genealogy of the Atreidae, seems irreconcilable with what is found here.

The text is written in a rounded medium-sized hand of a fairly common type assigned to the early second century. The few lection signs may, as far as I can tell, be due to the copyist himself.

	]θενανγγ.]	]θεν ἀνηγγ[	]..]
	]καινη[	]και νηϊδος ]ηέικέμ[μο	
	]..καλ[	]..καλλέφρο ]προν 'Ηερόπ[εαι	
	]εθωμα[	ηγάγετο πρὸ ]ε δόμα [φύλη]ν κερκίη[σβαι δεκοτη	
5	]βιονκαιαρη[φῆ[	]βιον και ἀρη[φῆ[λων ]Μενέ[λαου	
	]..οναδιωνέ[	ηδ' ἡγαμέμνονα διον, δε[ ]ε]θροχέ[ροσο	
	]..πιαρμασεκ[	]..ι πατρι ἀνάε κ[αι κοίρ[ανος ἔπειν,	
(Μετ1)	]πιαδαρομ[		
	]πιασεστ[		
10	]γατρηλα[		

	]λων[	]ραων[
(5)	]ρεπ[	]ρεβ[εη[
	]θητροσε[	]εαια [
	]εβηβέφραστ[άν[.]κ[.]..]ραων[	
15	]ρεπληγροκουφοπόλοτρο[	
	]θωμον[.]..]ρεκεκοικουτρο[	
(10)	]επ[ε]κεγνοικουνοβ[.]..]λατρηάω	
	]εσθλοναεκατανε[.]..]φιδαμασσε	
	]πριμβου[.]..]λιπασ'ογ[.]..]πατρηδαγαμια	
20	]εουεφε[.]..]εαιεασκαδ[.]..]ν[	
	]ατ'ενα[.]..]ναιαδῆ[.]..]κοιτι	
(15)	]οτρη[.]..]εφμηρου[.]..]εθερεν [	
	]ουεπ[.]..]βρη[.]..]εὐεφουρο[.]..]εστ[.]..]ωμ[	
	]ουνη[.]..]ουνητρωμεγαθυμ[	
25	]αλε[	]ταφλεξαιπυρικωμ[

1, ], the left-hand arc of a circle 3 ], the thickened top of an upright 6 ], an upright 7 ], a trace suggesting the middle of the right-hand arc of a circle 16 (9) *τίετες* cold. *Soul.* *pmeter* G, H (-ε) 25 Below the middle of this verse there are traces of ink, but I am not sure that anything was written.

1 On the assumption that the subject of the line is Aerope, a reasonable guess is *Κρήνηθεν ἀνηγγ[*. Katreus, king of Crete, gave his daughter Aerope to Nauplius to sell abroad. *Bibl.* iii 2, 1, 2 (to drown, Eur. *Kρήνη* ep. schol. *Soph. Aj.* 1297), but she became the wife of Atreus.

2 The only *επ[ε]* (or *η[ε]*) in the story who is hitherto recorded is the mother of the three sons of Thyestes, Apollod. ep. ii 13, *Tzet.* *Chil.* i 18, 448. Here, however, it seems reasonable to suppose that the reference must be to the mother of Aerope. We have, so far as I can discover, no information from any other source about the name of Katreus' wife.

3 *καλλέφρον* 'Ηερόπαια: no other example of this form of the name Aerope is recorded. To judge by *Εὐρωσπη* K 1. 8 but *Εὐρωσπη* *θεογ.* 357, *Καλλίστα* *Stesich.* fr. 45 but *Καλλίστα* *Alcm.* fr. 45, *Περσέθωια* *Hom.* but *Παρύλοια* *Stesich.* (?) 2300 I 11, to say nothing of the analogous *Φερσεφόνη*, *Φερσεφῶια* S 12 and 20, *Περσεφόνη* *θεογ.* 913, *Περσεφόια* *Hom.*, et similia, either ending might be found in early writing.

4 In 2355, 4 I indicated no doubt about α in *καλ*. I now think this was unjustified. The verse conforms to a type of formula customarily found in such contexts.

5 There is a considerable quantity of evidence for the fact that Agamemnon and Menelaus had a sister named Anaxibia (*Asius* ep. Paus. ii 39, 4; schol. *Eur. Or.* 4, 765, 1233; *Tzet.* *Exeg.* II. 56, 19). The conclusion, therefore, seems inevitable that *καὶβ[ε]ρο* must be recognised here, the secondary evidence preferred to the *παράδοσις* itself.

Further, it seems hardly possible to doubt that Aerope was here said to be the mother of the three, e.g. *ἠέκ' ἄ.* But though the common version made Atreus and Aerope their parents (as *Tzetzes* says, l.c.), we are expressly told that Hesiod made Atreus and Aerope parents of Pleisthenes, Pleisthenes and Cleolla of Agamemnon, Menelaus, and Anaxibia (fr. 98 Rz.; still another version of the genealogy, not ascribed to any authority, in schol. *Eur. Or.* 4).

6 As well as I can judge *ἤρωσ* (with which I should have rather expected *ἠποπρόβητος*) suits the space better than 'Ελλῶδο.

7 *κα*, or *κα* i.e. -εσ, seems unavoidable. The second suggests to me nothing but *Μῆνη* and *φρα*. I can make nothing out of these and, in fact, do not know in what direction to look for a suitable supplement. *ἠρακλεῖ* *ἄρ' ἔπειν πατρι* is the nearest I come to anything tolerable but it is too long. *ἀνάε και κοίρανος*: *Βασιλεὺς και κοίρανος* Hes. fr. 195 Rz.<sup>2</sup>.

## 2494b. HESIOD

The three following scraps are in the same hand as 2494A and may well have come from the *Catalogue*, but they seem to have been found in a different part of the site from 2494A and as one of them, (b), contains parts of verses which recur in another manuscript, 2495 fr. 26, of which the contents were not certainly the *Catalogue* (or only the *Catalogue*), the question must be left open.

The relation between fr. (b) 4 seqq. of this number and fr. 26 of 2495, of which I became aware too late to incorporate it in the conventional way, may be displayed here:

], ωομαργειφοντ.[  
], μηριούων [   
], ες]τεχυστατες [   
], ο]ισιαγμοος[ κτλ.

the contributions of 2495 fr. 26 being indicated by half-brackets. One or two consequential modifications of the commentary will be made without difficulty by the reader.

(a)	]. . [	(b)	]χεριετασεπα[
	αυτολυκ[		]κα—[]αρ. . [
	ηη[ ]λακιδ[		]. . . . . νεγεμε[.] [
	ερμεινη[		]. . . . . μαργειφοντ.[
5	τω[ ]υ]υκετ[		]μηριουων[
	επαρνάνεχ[		]χετυατες[
			]μαγροος[
			]. [ ] . . [
(c)			
	]δην. [		
	]νψα. [		
	]α[ ] . . . [		
	]ωρ. νη[		
5	]εσκενη[		
	] . Δ. νη[		

These three fragments may be supposed to have stood in fairly close proximity but I cannot suggest any exact relation on the strength of the fibres. Some apparent congruities in the contents of (a) and (b) in ll. 4-6 are my reason for locating these two in the positions shown.

(c) resembles (a) particularly on the back and perhaps stood below its right-hand side.  
(b) and (c) are rubbed and in places stripped, and many letters are represented only by disjointed dots.

(a) 1 On the line the lower end of a curved stroke descending from left, followed by an angle, e.g. the bottom left-hand angle of δ 2 Of α only the end of the tail 3 η shows no sign of alternation, γ could be read as ε

(b) 2 [ . the letter below the superscript τ (itself represented only by the left-hand end of the cross-bar) I suppose to have been a cancelled σ, but all that remains is what could be the top and bottom of the upright and the end of the lower arm, and ν or could not be ruled out. It is followed by the base of a circle; α I believe more likely than ε 3 Immediately before ν perhaps α, represented only by the lower end of the downstroke partly on the underlayer; preceding this scattered dots which I cannot combine, though a correct guess might be verifiable Over the line apparently a 'grave' over the letter or diphthong before the presumed α and a 'short' over this itself 4 ] . . the tips of two strokes (2 uprights) compatible with π 6 ] . . perhaps the upper part of the left-shank and the right-hand end of the cross-stroke of γ or τ 7 ] . . a short arc of the lower left-hand side of a circle 8 ] . . perhaps the top right-hand side of the loop of ρ ] . . the upper parts of κ or seem likeliest, though there is some objection to each

(c) 1 ] . the base of a circle 2 ] of γ only a trace of the left-hand arm and the foot running into the top of ψ ] the middle part of an upright 2 ] the surviving ink suggests α, but the line spacing inclines me to think α likelier 3 ] α or ε, followed by a hook, open to right, on the line which inclines me to think α likelier 4 Before ν the top and bottom of a circle; if α, no whole letter lost; if α or the like, there is room for α between it and ρ 6 ] . . an upright with foot hooked to right, e.g. η or τ, followed by the left-hand parts of a circle After δ? faint traces suggesting the base of a circle

(a) + (b) 1 χερῖστας ἐπαλῶνας is suggested by the similar χερῖστας ἀπαλῶνας *Theog.* 129. At *Od.* xxiii 359 the ἀπαλῶνας offers both ἐπ and ἀπ. [At *Ap.* Rhod. *Arg.* i 800 ἀπαλῶνας codd. l, A, P, B, ἐπαλῶνας cod. B. The statement in LSJ s.v. ἐπαλῶνας is mistaken.]

2 Autolykus was the son of Hermes (l. 4) by Philonis (v. 2600, 14 seqq.). The extant fragment (12 Rz.) referring to his skill as a thief may recur in (c) 5.

The correction was perhaps simply of τερμο to κερμο.

3 ῥαδῖες must be what was intended, but it was not written either originally or by correction. 4 If ἦμας, the likeliest supplement is Κάλυψ, cf. *Hy. Herm.* 377, though I suppose ἐσσι could not be ruled out. π is by no means certain, but I cannot accommodate the traces to any of the other commonly found epithets of Hermes.

5 πῶς prima facie 'to whom', but a context could be thought of to which πῶς 'therefore' would be appropriate. πῶς τε . . . κοσμομήμος may be suggested on the basis of *Od.* xiv 457 νῆδ' δ' ἀρ' ἐπιπῆθε σκαθ' κοσμομήμος, though this word was hitherto known only from this one place. The verse ends δὲ δ' ἀρα Ζεὺς, which provides a sort of confirmation of both κοσμομήμος and δῶν here.

The best guess I can make at the general sense is: Zeus did something for Hermes, who like dark nights, by raining.

The mention of dark nights may well have been made in reference to Hermes' being the patron of thieves.

6 I should guess *εσπασαί τε χλῆλαις* . . . ] τε χερῶνας. Such resemblance as there is to *Od.* xiv 573 seq. *οὐ γὰρ πολλὰ χλῆλαις ἐγγυμοβοὶ τε χερῶνας ἐπίθετε ἔσπετος* seems fortuitous.

*εσπασός*: first in Aesch. *Agam.* 556. Neither this word nor the equivalent *εσπῶνας* occurs in Homer or Hesiod.

7 No doubt to be articulated ]αι ἀργουῖ, as, e.g. *Βουκόλο ἀργουῖται Od.* xi 293. There is no reason to expect Oeagrus or his son, Orpheus, in this context.

(c) 4 It would be natural to guess ἕθροον ἔβανος, that is, Hermes gave Autolykus the gift specified in the next verse (if that is rightly identified), but the apparent space between ρ and δ is not then accounted for, and I am not sure that Hesiodic usage does not require the plural (v. *Theog.* 399, 2486 + 6 13, 17, 2488 7?).

5 ὅτι κεν χερσὶ (οἱ πάντα γὰρ ἔσκα) λῆθεσσι, ἀπέθελε πάντα ἔβανος is quoted from Hesiod in reference to Autolykus (fr. 112 Rz.). If it is to be recognized here, it must be remarked that the superscript α looks like a substitute for ε, not an addition to it, though, on the other hand, the state of the surface



## Fr. 2

]ληρω[  
 ]κευ[

Fr. 1 I am fairly confident that (b) contains beginnings of verses in the same column as (a). Fr. 2 looks as if it must come from the same neighbourhood, but I cannot establish a precise relation to the others. See on Fr. 15

(a) 2 Of the accent only the upper and lower ends, of  $\tau$  only elements of the left-hand upright  
 3 Of  $\tau$  only the foot 4 Of  $\mu$  only the top of the second apex 6 Of  $\mu$  only a speck of the top  
 8 ], [ , a dot on the line Of  $\theta$  only the left-hand parts;  $\epsilon$  an equally good decipherment  
 9 Through  $\theta$  is incomplete,  $\epsilon$  is not so natural a decipherment  
 10 Of  $\tau$  only the left-hand edge, of  $\sigma\tau$  only scattered traces on the underlayer  
 11 .. [ , faint dots on a single fibre;  $\nu$  [ possible

(b) 4 ], [ the left-hand end of a cross-stroke, as of  $\tau$  5 The upper end of a stroke descending to right, followed by a short arc of the upper left-hand part of a circle

Fr. 1 (a), (b), 2 Although I cannot exactly place these scraps by means of the fibres, I suppose them to contain part of the narrative summarized by Apollodorus, *Bibl.* iii. 10, 4: . . . *Ἀπόλλων κτείρει Κικλώνας. Ζεὺς δὲ ἐπέληξε ἄνευ αὐτῶν εἰς Τάρταρον, δεσφείοντες δὲ Ἀγροῦς* . . . Philodemus *n. eicēf.* 34 G using similar language attributes the story to Hesiod (*Hes. fr.* 126 Rz.) and Acusilaus.

3 If the accent is rightly recognized, *ἄνευ* or some case of it. The other two Cyclopes may then well have completed the verse, as at *Theop.* 140 *ἄνευ τῆς Ἐρμῆος ἀβρομύθημον*.  
 4 *τῶ βα χολακέμενος* 'therefore'. *τῶ* ('angry' with him') is also possible, but the rejected *τῶ* (governed by the principle verb) is most in accordance with *Homeric* usage.

5 seq. *ἄνευ ἠμόλων* . . . *Τάρταρον* etc.—perhaps *ἠρόδοντα* as *Met.* 255, since the regular *ἠρόδοντα* and *εἰρόδοντα* are not available.

7 *καλήρον δ' ἀβρόντα* *Theop.* 839.  
 8 Possibly *εἰ(λ)θῆ*, but not verifiable.

9 seq. In spite of what I say in the apparatus, I find it hard to believe that *ἄνευ* δὲ . . . *ἀβρομῶν* is not what was meant, 'all the immortals were afraid, or the like.'

11 seq. 'Thereupon something would have happened, if something had 'not' averted it, as e.g. *Il.* ii 155 seq. I have considered the possibility that fr. 2 and fr. 1 (b) follow here, *Ἀγροῦς* . . . *Ζεῦ* . . . *μῆ* . . . *ἔβη* seq., say, 'thereupon Zeus would have cast Apollo into Tartarus, if Leto had not dissuaded him, saying "Zeus, do not do" . . .'. But in spite of prolonged examination I have not been able to verify this location.

## Fr. 3

].ε.[  
 ], ουσερ[  
 ], αυχρο[  
 ]κε[ ]τραυρασε[  
 5 ]μεντηγηρησε[  
 ]ση[ ]ημενουθ[  
 ]ρολλουδ[  
 ]ρεα[

Fr. 3 1 ], [ the lower end of a stroke curving down from left ], [ the lower part of an upright 2 ], [ the lower end of a stroke curving down from left 3 ], [ , a bass of letters on and slightly below the line, perhaps three represented ], [  $\mu$  most like the remains, but abnormally shallow 6 Of  $\beta$  only the top of the right-hand branch, of  $\mu$  only the extreme end of the right-hand downstroke. 7 Of  $\tau$  only the right-hand tip of the cross-stroke

Fr. 3 4 *Κε[ ]τραυρα*.  
 6 (-) *ση[ ]ημενου*.

## Fr. 5

].[].[  
 ]ρομην[  
 ]δαραπαν[  
 ]μελα[].[  
 5 ]φασε[  
 ], ορ.[

Fr. 5 1 The last letter is represented by the base of a circle 4 Of  $\alpha$  only the tail 6 ], [ the right-hand end of a cross-stroke, as of  $\gamma$ ,  $\tau$  ], [ the left-hand end of a cross-stroke, as of  $\tau$

## Fr. 4

]ε.[ ] [ ] [

]σε.[ ] [ ] [

]ανευθεν[ ] [

]ουαυρε[ ] [

]ε[ ] [

5 ]μενα[ ] [

Fr. 4 1 Of  $\epsilon$  only the right-hand end of the cross-stroke ], [ the start of a stroke curving up to right

## Fr. 6

], αυη[  
 ]καλασο[  
 ]ρηδηνυ[  
 ], ρα[

Fr. 6 1 ],  $\nu$  or the right-hand part of  $\tau$ , but with a stroke like a 'grave' across its cross-stroke at the right-hand end 4 ], [ the upper right-hand arc of a circle;  $\phi$  ruled out

## Fr. 7

]ο.[  
 ]ατηρημ[

Fr. 7 1 ], [ the serifed foot of an upright

Fr. 8

]ηοε.[  
]...κ[

Fr. 8 1 [, the left-hand arc of a circle; ink above its left-hand side may represent the tail of φ or the like in the previous line 2]..., the top of an upright, the top of a circle, the apex of a triangular letter

Fr. 10

]οιαε.[  
]αολυδ.[  
]...π[].[  
]...λο.[  
5 ]...εν[  
]...[

Fr. 10 1 ], the right-hand end of a cross-stroke as of γ 2 ], a dot on the line 3 ], a dot on the line 4 ], the upper part of an upright 5 ], the top of a slightly forward-sloping stroke with a dot to right, perhaps two letters 6 ], an upright 7 ], a dot on the line

Fr. 12

]ειδ[  
]...η[  
]...ορ[  
]...ε.[

Fr. 12 2 Ink unaccounted for to left of ε, which is itself anomalously made 3 Of δ only the top 4 Or η 5 A dot slightly higher than the other letters

Fr. 9

]...[  
]η.[  
]εφαρ[

Fr. 9 1 Perhaps parts of the left-hand stroke and cross-stroke of α, followed by the foot of an upright 2 ], the upper left-hand arc of a circle

Fr. 11

]...ετρο...[  
]...καυτηρ[  
]...ηροσκηρ.[  
5 ]...εωμ[  
]...[

Fr. 11 1 ], the serified foot of an upright with the end of a stroke from left near it on right, followed by the lower tip of a stroke below the line 2 ], the top of an upright 3 ], the right-hand arc of a loop above the general level 4 ], the top of an upright 5 ], the top of an upright

Fr. 13

]...επ[  
]...ων[  
]...ακκ[

Fr. 13 1 ], a dot on the line, above it a thin curve ligatured to the top of ε 2 ], a dot on the line, above it a dot level with the top of the letters

Fr. 14

]...μυδερ[  
]...ωηη[

Fr. 14 1 ], a slightly concave upper part of a stroke 2 ], a slightly serified foot of the left-hand stroke

Fr. 15

]...[].[  
]...μει[  
]...[

Fr. 15 1 The top of a tall upright, unless part of an interlinear letter







Fr. 17

].ewo[  
].re.[

Fr. 17 a ], the upper part of an upright ], the tip of the left-hand branch of  $\chi$  seems likely, but  $v$  and other letters may be possible

Fr. 18

].λ.[  
]ωωα[  
]ηηε[  
5 ]μηρ.[  
]θ[

Fr. 18 a ], the lower end of a stroke descending from left of  $\lambda$  only the lower parts;  $\alpha$  may be possible ], a dot on the line 4 ], the upper end, close to the loop of  $\rho$ , of a stroke descending to right

Fr. 19

].α[  
]εεμ[  
]η.[  
]ρρ[  
5 ]μ[  
].[

Fr. 19 a ], perhaps the right-hand end of the upper arm of  $\kappa$

Fr. 20

].[.]I  
].μ.[  
].λ[

Fr. 20 a ], the lower left-hand arc of a circle ], the left-hand arc of a circle 3 ], the base of a circle





Fr. 21 The level of (b) relatively to (a) is fixed by the cross-fibres. I cannot trace the cross-fibres of (a) into either (c) or (d), nor the vertical fibres of (c) into (d), but the level relatively to (a) of these two scraps can be fixed fairly closely by the following calculation. P.I.F.A.O. 322 fr. A contains a column of 25 lines. If the column which preceded it contained 25 lines, P.I.F.A.O. 322 fr. F is the second line of that column, and if placed abreast of fr. A the same line is found in 2495 (vis. fr. 21) (a) 21 brings out 2495 21 (a) 1 as the first line of the column. 2495 21 (c) 1 is known to be the second line of the following column and 2495 21 (d) 1 the thirteenth.

Owing to the facts that MSS. do not always have the same number of lines in successive columns and that the lines in successive columns are not always exactly abreast, the result of this calculation cannot be translated into precise physical terms.

(a) + (b) 8 . . . a short slightly convex stroke just below the level of the tops of the letters 10 . . . suggested but  $\epsilon$  perhaps acceptable 12 . . . the lower part of an upright 13 Of 9 only the lower part of the right-hand stroke, apparently with a thickening for the right-hand end of the cross-bar . . . the upper part of a tall upright as of  $\phi$ , but taller . . . on the line the start of a stroke rising to right 14 . . .  $\iota$  or  $\theta$  preceded by a horizontal stroke just off the line and followed by a dot on the line 15 . . . the bottom left-hand arc of a circle 18 . . . the foot of an upright

Fr. 21 The combination of P.I.F.A.O. 322 fr. F and A (published with reduced photographs by J. Schwartz in *Pseudo-Hesiodica*, P. Berol. 7497 (B),<sup>1</sup> P. Oxy. 421 (B) and 2495 produces parts of 65 consecutive verses, of which the first 43 relate to the same subject. This is the story of Mestra, whose gift of shape-shifting, bestowed by Poseidon, is recorded as having been spoken of by Hesiod (fr. 120 Bz., cf. Philippon, *Hermes* iv 260). Allusion to this detail may be discernible in the first verses now partly recovered. The rest is as a whole quite different from any version hitherto known of the stories of either Mestra or Sisyphus.

The remaining 22 verses—the beginning of a new section was recognized by Schwartz, op. cit. 271—relate to another heroine connected with Sisyphus by a somewhat similar theme.

(Col. 1) 5 (Col. ii) 1 seq. I suppose the general sense to be: Mestra, having got free (in animal form), made for home and turned back into a woman. Sisyphus came after her and claimed her.

(Col. 1) 5 4 b?

At the end of this line or the beginning of the next the principal verb is to be supplied.

(Col. ii) 1  $\nu\alpha\upsilon\tau\acute{\alpha}$  δ' ἀδάσθη ἔγνω; Cf. *Od.* x 395 ἀδάσθη δ' ἔβη ἔγνω.

2  $\delta\upsilon\iota$  ἀνέδρασα: this method of indicating that the  $\iota$  is scanned as a long is not infrequent in Homer MSS. P.I.F.A.O. has not adopted it and without its evidence  $\iota\mu\mu$  might have been guessed in 2495.

$\mu\epsilon\tau\epsilon\theta\acute{\epsilon}\nu\epsilon\iota$  'came to fetch'. Sisyphus is clearly present by l. 4.

3  $\mu\epsilon\tau\epsilon\theta\acute{\epsilon}\nu\epsilon\iota$  I suppose said of Mestra.

4 I see nothing likelier than ἀνέδρασα δ' ἔβη, Sisyphus 'wanted to take the girl away', but I am bound to admit that I should have expected the words to mean 'take aside'.  
The end of the verse presumably contained something saying or implying that her father would not let her go.

5 seq.  $\acute{\epsilon}\nu\epsilon\iota$  καὶ ἠέτερε suppl. Schwartz. The verb might be ἀέθροσα as *Il.* xxi 513, ἀράβρα as at *Il.* xvii 384, *Od.* xx 267, simply ἔγνω as at *Il.* xxiii 490, or no doubt still another.

The dispute between Sisyphus and Aethon, Mestra's father,  $\nu\alpha\epsilon\sigma\epsilon\theta\acute{\epsilon}\rho\upsilon$  ἠέτερε κούρη, may be supposed to have turned, and, as well as I can reckon from the statement that the height of the roll of P.I.F.A.O. 322 must have been more than 20 cm. (Schwartz, *Pseudo-Hesiodica* 266), the natural size of the letters would have been about what it is in P. Berol. (Merkbach, plate 1).

<sup>1</sup> I do not think there can be much doubt that P. Berol. represents the same MS. as P.I.F.A.O. 322 and comes from the top of the column following P.I.F.A.O. 322 A. The writer is certainly the same in the two texts, and, as well as I can reckon from the statement that the height of the roll of P.I.F.A.O. 322 must have been more than 20 cm. (Schwartz, *Pseudo-Hesiodica* 266), the natural size of the letters would have been about what it is in P. Berol. (Merkbach, plate 1).

$\delta\alpha\iota\mu\acute{\omicron}\nu\acute{\alpha}\sigma$  is not elsewhere found in early epic except at *H. Hom. Apoll.* 254 = 253, where it is used of laying out foundations of a building.  $\delta\alpha\iota\mu\acute{\omicron}\nu\acute{\alpha}\sigma$  (but for the anomalous shortening) might have been expected on comparison with *Egyp.* 35, *Geog.* 85.

11 Presumably  $\nu\omega\tau\acute{\iota}$ .  $\nu\omega\tau\acute{\iota}$  could be read, but there seems to be no ground elsewhere for suspecting direct speech.

12  $\mu\epsilon\tau\alpha\tau\epsilon\lambda\epsilon\upsilon\sigma\alpha$  = a reference to Mestra's power of changing her shape?

14 seq. The 'males', which somebody was 'looking for', call to mind the 'lost horses' in the story of Sisyphus' son, Glaucus, as quoted from Eumelus by schol. Ar. Rhod. *Arg.* i 146.

19 seq. I suppose 'was not inferior' (in cunning or the like) 'but surpassed', etc.  $\delta\lambda\epsilon\kappa\omega\sigma$  is extremely rare in early epic (once, neuter, in *Od.*).

$\nu\omicron\iota\theta\eta\mu\epsilon\tau\alpha$  'intentions, schemes', is not on all fours with  $\sigma\pi\alpha\sigma\theta\epsilon\alpha\varsigma$ . The singular would be normal, as at *Geog.* 665.

22 seq. of Sisyphus. . . That the Sons of Heaven did not grant him to leave a family for Glaucus by Mestra. A similar failure of Sisyphus to obtain a wife for Glaucus by whom he should have children is the theme of the next section of the poem, (col. iii) 14 seq., = B 3 seqq.

(Col. iii) 2 seq. There appears to be no function for l. 3, which breaks the thread of the summary of Coan matters. I suspect it to be out of place, though  $\beta\iota\alpha\iota$   $\nu\alpha\sigma\tau\epsilon\upsilon\sigma\tau\alpha\sigma$   $\acute{\epsilon}\gamma\omega\upsilon\sigma\alpha$  is Hesiodic, *Geog.* 670. 5  $\nu\acute{\alpha}$ ) is a misstatement of fact. Eurypylius was the king of Cos and killed by Heracles, *Bibl.* ii 7, 1, 2. Perhaps the requisite  $\nu\acute{\alpha}$ ) may be recognized in P.I.F.A.O. 322.

'From a small beginning', as a consequence of a trifling matter, such as, for instance, the wrestling match for a man between Heracles and Antagoras referred to by Plat. *qm. Gr.* 35.

[See now *Addendum* p. 66]

Fr. 22 vacant

Fr. 23

$\nu\alpha\mu\epsilon\tau\acute{\iota}$   
 $\nu\alpha\mu\epsilon\tau\acute{\iota}$

Fr. 24 vacant

## Fr. 25

], καθλ.[  
 ]ηδαραν[  
 ]stripped[  
 εν. εν. εθ[  
 ]μ[αυελ[  
 5 ] τήμων[  
 ]πρω[  
 ]ηρα[

Fr. 25 1 ], a short arc of the right-hand side of a circle ., a dot on the line 4 ], only the lower part of the right-hand apex. *Interl.* εσ' a sloping stroke not accounted for cutting the left-hand side of ν Before ε perhaps ε made into γ Before ε another ε, not ε, is the *prima facie* necessary decipherment

Fr. 25 5 τήμων is a fairly rare word and since it is used in Anton. Lib. xvii in reference to Mestra's method of supporting Aethon, it may be a clue to the source of this scrap. It must be said that there is nothing in its physical condition to make one suspect a close connexion with fr. 21.

## Fr. 26

]. ω[. ], ε.[  
 ]. ημιοί[  
 ]εσρεχ.[  
 ]ρλουαγ[  
 5 ] [

Fr. 26 [See now 2404 B, Introduction]  
 1 ], an upright ], on the line part of a loop? ], an upright 2 ], the upper part of a stroke descending to right, preceded by the right-hand arc of a small circle about mid-letter; if two letters, ], λ or ], 3 ], the seriated foot of an upright 5 The top left-hand arc of a circle

## Fr. 27

]ω[  
 ], ω.[  
 ], μσο.[  
 ]ηε[

Fr. 27 2 ], perhaps the base and tip of the right-hand arm of ω ., ], the left-hand arc of a circle

## Fr. 30

]η[  
 ]εη[  
 ], εσρα[  
 ]σρα.[  
 5 ] ω.[  
 ] [

Fr. 30 1 Of ε only the stalk and start of the fork 3 ], an upright 4 ], two traces of a cross-stroke as of τ 5 ], the lower part of an upright

## Fr. 31

## Fr. 28

], υστ[  
 ], ημεν[  
 ]εθ'εεμ[  
 ]ε[. ]ε[

Fr. 28 1 ], an upright 2 ], the upper part of an upright 4 Of β only the top of the upper loop

], εθ[  
 ], ουσ[  
 ], αμ[  
 ] [

Fr. 31 1 ], on a single fibre the upper ends of two strokes descending to right Over υ the lower ends of strokes perhaps representing υ 2 ], if ε, the overhang should be visible 3 ], the cross-stroke of γ or τ

## Fr. 32 vacant

## Fr. 33

## Fr. 29

] μ[  
 ] βρ[

] μ[  
 ] α[  
 ] τσν[  
 ] κσ[

Fr. 34

] oucey[  
] ceθ[

Fr. 34 2 Of ε only the tip of the upper arm

Fr. 36

] μ[  
] θ[  
] θαρ[  
] αθ[  
5 ] ξεν[

Fr. 36 3 A stroke going to right from about the middle of the stalk of τ not accounted for 5 ], the lower end of a stroke descending from left.

Fr. 37

Fr. 35

] αι[  
] αυ[  
] πατ[  
] αλ[  
5 ] ου[

Fr. 35 ll. 4-5 are closer than the others  
4 ], a short arc from the top right-hand side of a circle, on a single fibre

5

] . . . ] . [ ]  
] ποικουρε[  
] ουγαρερε[  
] ουα [ ]  
] κερθρα[ ]  
] κωνασα[ ]  
] ου [ ]  
] ο] αουουα [ ]  
] ρ γαρτο [ ]  
] ρακε [ ]  
] ουρεαυμμ[ ]  
] [ ]

10

Fr. 37 1 ] . . . [ the lower part of a circle, followed by lower parts of letters which I cannot combine: the foot of an upright hooked up to right, the foot of an upright, the lower end of a stroke descending from left, a dot on the line; possibly ] α(β)χω. [ ] . [ bases of letters, on the underlayer 2 ], the lower end of a stroke descending from left 6 ], perhaps the right-hand base-angle of θ 7 ], only the right-hand arc, a perhaps not ruled out 9 ], the foot of an upright  
Between γ and ρ two dots compatible with the lower part of the left-hand stroke of α

Fr. 37 There can hardly be doubt that there are to be recognized among these verses those referred to by Plutarch as from the Κεφωας γάμος, fathered on Hesiod, and by an anonymous author *σπέρμα* as Hesiod's (Hes. fr. 158 Rz.<sup>2</sup>). But apart from establishing the presence of this piece among the fragments collected here, I do not see that these hexameter-ends contribute to the resolving of the difficulties presented by the quotations or receive much light from them. See also on l. 5.

3 ἀρερ τε seems an improbable end to a verse. If it is to be corrected, I suppose ἀρερ γε (ll. xv 292 seq. οὐ γὰρ ἀρερ γε Ζηρύς) is more likely than ἀρερθε.

4 ] ουα seems to imply a speaker. Heracles is attested as a speaker in (by implication) Κεφωας γάμος, Hes. fr. 155 Rz.<sup>2</sup>.

5 κερθρα corrected to κρησθρα. If, as must appear likely, it is to this place that Athenaeus and Pollux refer (Hes. fr. 157 Rz.<sup>2</sup>), κρησθρα . . . κρησθρα may be supplied.

6 αίσα 'portions, helpings', said to be an Argive use of the word. I can adduce no other instance of the plural.

8 seqq. Hes. fr. 158 Rz.<sup>2</sup>

αὐτὰρ ἐπεὶ τὸ αὐτὰρ πᾶν κούροισι ἐξ ἔρον ἔρον  
αὐ] μάρρα μάρρα] ἄουου  
αὐ] ἀλέρη τε καὶ δὲραλέρη σφέτερονος κίεσσα  
ρεθίνου

In l. 9 μάρρα δέουου is shown, as was suspected, to be erroneous. The papyrus seems to offer ] δέουου, that is, perhaps, *μακίβ*. They put wood on the flames.

11 ἀμμ[

Fr. 38

] . κ . . [ ]  
] ουουε[ ]  
] θ[ ] ος [ ]

Fr. 38 Resembles the left-hand side of fr. 37  
τ ] . . traces on the line suggesting a or λ followed by a . . . [ the foot of an upright, serried to left, on the line; the serri of an upright, just below the line; the lower part of θ or ο 2 ], a stroke curving up from left to the top of the first upright of π 3 ], the upper left-hand arc of a circle

Fr. 39

] μ . [ ]  
] υο [ ]  
] πα [ ]  
] ρ . [ ]  
] αυ [ ]

Fr. 39 1 ] . [ , perhaps the foot of α, or two letters, α followed by the lower left-hand arc of a small circle 2 ], the foot of an upright 4 ], perhaps the left-hand side of π

Fr. 40

] με[ ]  
] πικα[ ]  
] αυθ[ ]  
] αυ[ ]

Fr. 40 3 ] . , on the line the extreme end of a stroke curving up

For θ possibly ε

F

## Fr. 41

] . [ ]  
 ]θ . [ ]  
 ] . φ [ ]  
 ] . χερασια [ ]  
 5 ] κρ . εβα [ ]

Fr. 41 1 The lower part of a stroke curving down from left 2 . [ . o or c 3 ] . , the middle right-hand arc of a circle 4 ] . , a dot on the line 5 Above xy a heavy dot Before ε either c or a damaged o

Fr. 41 4 χερασια [α]λλος is the ending of a verse which, in the great majority of the instances of its occurrence in *Iliad* and *Odyssey*, precedes a verse ending in ερ . ετρο . But though ]ερ may be accepted in fr. 37, 7, I should say that there was no possibility of locating fr. 41 opposite fr. 37, 4 seqq.

## Fr. 43

] . ρ . [ ]  
 ] ομ . [ ]  
 ] ομ [ ]

Fr. 43 1 . [ . o or ε

## 2405. Addendum

The possibility that the following scrap should be brought into relation with 2405 fr. 21(ε) occurred to me long after the preparation for the press of the other pieces grouped under 2405. I cannot confidently follow the cross-fibres from one to the other, and the hypothesis depends mainly on agreements with P.I.F.A.O. 322 A 7-13.

It will be convenient to assign to it the reference fr. 21(ε).

] . [ ]  
 ] ερ . [ ]  
 κω . [ ]  
 τω [ ]  
 5 τω [ ]  
 ] . ρ [ ]  
 ] θυ [ ]

## Fr. 42

] θυ [ ]  
 ] υ . 8 [ ]  
 ] κω [ ]  
 ] . [ ]

Fr. 42 2 ] . , parts of the circumference of a circular letter? Before θ either o or c 2-3 An interlinear trace to left of ω 4 The top of a circle

## Fr. 44

] οε [ ]  
 ] εθ [ ]  
 ] . [ ]

Fr. 44 1 Over ε a trace suggesting the left-hand end of ε

1 The surface above this line is rubbed and partly stripped, but if it had ever contained writing, I think some trace of ink should have survived. Only one verse is lost before fr. 21(ε) 1 . [ ] . [ ] . scattered traces which I cannot combine, certainly not as ερ 2 . [ ] . a trace suiting the top left-hand arc of a circle 3 . [ ] . the left-hand arc of a circle 6 . [ ] . a trace suiting the right-hand corner of α

1 ερ or some part of these letters is expected.

2 εθ[α] is acceptable.

3 In the presumed context κω[ε] or κω[α] seems probable, but I still see no relevance to what precedes and follows.

5 ωα clear, not ωε, which, I have pointed out, is not compatible with the received story.

6 ερ[ε] εθ[ε].

7 εθ]θ[ε] . εθ[ε] . . . P.I.F.A.O. 322.

## 2406. Hesiod, Catalogue?

Four pieces of a roll, of which three can be assigned their positions in the same column fairly closely on the basis of internal evidence, that is, by comparison with 2407 and F 3, 16-33,<sup>1</sup> which contain parts of the same tract of text. I cannot follow the fibres of the back from one to another and cannot therefore be confident that their right-hand edges should be brought into alignment as shown. The fourth fragment I suppose to contain the bottom of the same column, but there is in this case no guidance to be had from other copies and still none from the fibres. If the hypothesis is correct, I see nothing by which the interval between the last line of (ε) and the first of (δ) can be determined, or indeed whether a whole line is missing between them at all.

The hand is a serified upright uncial, comparable with 1361, to be ascribed to the first century. There are no lection signs.

## 2407. Hesiod, Catalogue?

The largest of the following fragments of a roll contained parts of the same text as 2406 and F 3 B. They may be reasonably assigned to Hesiod, since no less frequently copied author is as likely to have turned up in three randomly surviving manuscripts. The style of what can be reconstructed from a combination of the three manuscripts is compatible with the ascription to the *Catalogue*, but there is no positive evidence for it, and the style of other works attributed to Hesiod would apparently be indistinguishable.

The script strongly resembles that of 2213 (Callimachus) and I think should be credited to the same copyist. The largest piece has no lection signs. The larger of the two darkened scraps has them within a much smaller space.

<sup>1</sup>F 3, 1-15 have no connexion with 16-33. They are the ends of the verses now to be seen in 2481 fr. 5 (b) col. iii 7-21. I refer to them as F 3 A and to the others as F 3 B.







2499. HESIOD, *Μεγάλαι Ἠοίαι*?

The attribution to Hesiod of the following scrap is extremely precarious. Schol. Pind. *Ol.* i 127b informs us that Hesiod and Epimenes agreed in giving thirteen as the number of Hippodameia's suitors killed by her father Oenomaus. Pausanias writes (vi 21, 1c) ἀπέθανον δὲ ὑπὸ τοῦ Οἰνομάρου κατὰ τὰ ἔτη τὰς μεγάλας Ἠοίας Ἀλεΐδων δὲ Παρθάωνος, δεύτερος οὐδὸς ἐπὶ τῶν Μάρμακα, μετὰ δὲ Ἀλεΐδων κτλ., listing sixteen names in all. Other lists not professing to be based on Hesiod, give fifteen, thirteen, and as few as six, names (Schol. Pind. *Ol.* i 127 c, d, e). All the lists (except the last, which tends to me like the tail-end of Pausanias') include Alcathous (distinguished as δ Παρθάωνος by Pausanias and the first of the others), only Pausanias has Marmax, for whom the first two of the others substitute *Μέρμυξ*, the third *Μέρμυων*. If the suggested supplements of ll. 3 seq. and 7 are correct, there is a *prima facie* probability that the passage to which Pausanias refers may be recognized. But it would not be difficult to think of alternatives.

The writing is an upright, round uncial of medium size to be dated in the second century. Only one accent remains, I believe added by a different pen.

βειου[  
]μενκ[  
].νοειο[  
]αλαα[  
5 ]ατρο[  
]αζον[  
].ρμαχ[  
].τοληπ[

2 [ , the lower part of the left-hand stroke of α, or less probably λ  
arc of a circle 8 ], an upright

3 ], the right-hand

3 seq. Perhaps Παρθάωνος υἱός and Ἀλεΐδων.

5 π]ατρο[.

6 σ]η]αζον[.

7 Among the possibilities consideration may be given to Μέρμυξ. Since the name is always declined with κ in Pausanias (who alone has it), presumably Μέρμυξ would have to be postulated.

8 πτοληπ[σθ- acceptable, but πτοληπ[ and other possibilities not ruled out.

X 2500. HESIOD, *Μελαμφοδία*?

A narrow and variously damaged strip from a roll containing the right-hand parts of verses that can be certainly assigned to Hesiod, but not except very tentatively to a specific work. For reasons for suggesting the *Μελαμφοδία* see on ll. 2, 9, 14.

The writing is a medium-sized example of the common angular type and may be ascribed to the early third century. As far as I can tell, the two or three accents are from the same pen as the text.

]ηκ[θ]πρ[.  
]αδακαλη[  
]αληρυν[  
]οσαν[ ]ετο[  
5 ]ουκταμο[.  
]ορνευατο[  
]μ[ ]ο[  
]ρη[ ] . κ[  
]χνοσ, περτ. . [  
10 ] . υ . τση . . . [  
] . [ ] . κ[ ] . υ[ ] . . [  
] . . τ . [ ] η[  
]ρηε . ρθρ . η[  
] . ξεφ . ω . [  
15 ]να[ ]εολη[  
] . ολ[ ] . μ[  
]ηλ[ ] . ηηη[  
] . ελ[ ] . υ[  
]μασα[  
20 ]η[ ]αρισ[  
]οβδα[ ] . μη[  
]ενδεξιοα[

The surface is rubbed in places so that the ink has disappeared or survives only in scattered marks. There are also brown stains, but these do not generally affect the decipherment

1 ], on the line the end of a stroke descending from left Above υ traces on the underlayer, the original surface having flaked off 2 ], υ or the left-hand parts of π 3 ], α dot level with the top of the letters 4 ], η or the left-hand parts of π 5 ], *prima facie* η, but not at the level expected 6 ], the tip of a stroke, level with the top of the letters 7 ], elements of a slightly forward-sloping stroke descending well below the line 8 ], an upright, followed by a dot level with the top of the letters; perhaps two letters represented 9 ], scattered traces on the underlayer 10 The stop is inordinately elevated Between ο and α a dot below the line; I am uncertain, whether ink; α] η might be more correct 11 ], the upper part of an upright with a trace to right of its top, followed by a dot well below the line 12 ], the right-hand arc of a circle, followed by two traces well off the line, by their position (but nothing else) suggesting ο Of





1  $\eta$ : of  $\sigma$  only the feet, but no other short vowel available; of  $\gamma$  only the upright After  $\gamma$   $\sigma$  looks likeliest, but  $\epsilon$  may not be ruled out After  $\gamma$  a horizontal stroke on the line, as of  $\delta$ ; the start of  $\sigma$  stroke rising gently to right, resembling the turn-up of some  $\epsilon$  and  $\zeta$ ; the serif to left of a lost stroke  $\cdot$  ], a trace on the line  $\cdot$  ], the upper part of an upright  $\cdot$  2 ], a dot off the line, not quite median Of  $\sigma$  only elements of the left-hand stroke. After it a short horizontal stroke on a single fibre, followed by a dot, level with the top of the letters, having below it slightly to right the end of a horizontal stroke on the line 4 ], perhaps  $\sigma$  or the right-hand side of  $\nu$  6 ],  $\cdot$  ], the first traces are compatible with  $\nu$ ; I cannot tell whether those before  $\epsilon$  are compatible with  $\eta$  or, if they were, whether there would be room for  $\nu$  7 Whether  $\sigma$  or  $\nu$  not determinable, the ends of this and the following lines being scored off 8 ], the top of a tall upright; if  $\phi$ , no whole letter missing after it  $\cdot$  ], the lower end of a stroke descending from left On either side of  $\xi$  scattered dots 14 ], a median trace on a single fibre, compatible with the right-hand arc of  $\sigma$  ], the lower part and tip of a slightly concave stroke rising to right; between it and the preceding  $\sigma$  remains of a heavy low dot, perhaps casual  $\cdot$  ], and  $\cdot$  ], uprights 15 Or two letters,  $\cdot$  ],  $\sigma$  ]

2 I can make no useful contribution to the elucidation of this verse.  $\phi$  alone and  $\sigma$  perhaps might in theory be adjectives or parts of adjectives, but I see no probability that they are so, and, if they are proper names, they are unrecorded and have between them a word, which would be expected to be nothing but  $\phi\delta\delta$ , but cannot be so read.

3  $\epsilon$   $\mu\epsilon\gamma\alpha\lambda\alpha$  suggested by common form.

4  $\eta\alpha\gamma\alpha\mu\epsilon\omega\upsilon\varsigma$  see next n.

5  $\eta\epsilon\upsilon\sigma\tau\epsilon\alpha\sigma\tau\epsilon\alpha\varsigma$ : among other legendary women with this name one is the daughter of Pelops. It is implied by schol. Thuc. i 9 that this person was the wife of Stenelus—the actual statement is that she was the mother of Eurystheus and sister of Atreus—and though there is a good deal of disagreement about the name of the wife of Stenelus (*Nuáwov Bibl.* ii 4, 5, 5 and Hesiod ap. schol. T Hom. II. xix 110;  $\eta\mu\epsilon\theta\iota\sigma\iota$  schol. T Iliad. and Pherecydes ap. schol. A Iliad.;  $\delta\alpha\epsilon\delta\iota\epsilon\gamma$  schol. T Iliad.; to mention only other daughters of Pelops), and though Hesiod is in one place (schol. A Iliad.) said to have called her Antibia, daughter not of Pelops but of Amphidamas, yet there is ample justification for supposing that the parents of Eurystheus were ordinarily considered to be Stenelus and a daughter of Pelops.

I do not think there will be much dispute about the probability of the supplements I have suggested in l. 9 and l. 12 (of which the implication is a mention of, or at least a reference to, Eurystheus). If they are adopted, it will follow that  $\eta\alpha\gamma\alpha\mu\epsilon\omega\upsilon\varsigma$  is to be interpreted as meaning Pelops' wife, Hippodameia, and that l. 4 is to be completed by the insertion of other names of her daughters by Pelops.

6  $\epsilon\mu\epsilon\gamma\alpha\lambda\alpha$  looks likely, but too little of  $\delta$  survives for it to be verifiable.

7 This seems no place for a future. I think the common  $\sigma\upsilon\phi\epsilon\alpha\sigma$  must have been intended. But I cannot verify  $\eta$ , and in theory  $\cdot$  ],  $\cdot$  ],  $\cdot$  ] of  $\nu$   $\epsilon\sigma\tau\epsilon\alpha\varsigma$  is an alternative.

The two verses may have said: Many wived them and Stenelus took to wife—which ever it was.

7  $\theta\epsilon\acute{\alpha}\phi\alpha\iota\mu\epsilon\gamma\alpha\upsilon\alpha\delta\alpha\lambda\alpha\sigma\tau\epsilon\alpha\varsigma$  (and the accusative) Homeric.

9  $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$   $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$ .

11  $\theta\eta\epsilon\iota\sigma\iota$   $\eta\epsilon\pi\alpha\lambda\lambda\omicron\gamma\iota\sigma\iota\sigma\iota$  ( ).

12  $\epsilon\pi\epsilon\gamma\epsilon\lambda\lambda\epsilon\upsilon\delta\epsilon\theta\iota\sigma\iota\varsigma$  cf.  $\eta\lambda\lambda\epsilon\sigma\tau\epsilon\alpha\varsigma$   $\epsilon\pi\epsilon\gamma\epsilon\lambda\lambda\epsilon\upsilon\delta\epsilon\theta\iota\sigma\iota\varsigma$   $\delta\epsilon\theta\iota\sigma\iota\varsigma$  *Od.* xi 622, *Men.* 94 (both with reference to Heracles).

13 Presumably  $\delta\epsilon\mu\epsilon\sigma\iota\varsigma$   $\kappa\omicron\lambda\lambda\eta\tau\omicron\sigma\iota\varsigma$ , in which case this may be the first verse of a new section relating to a second of the women mentioned in l. 4. (For statements about the husbands of the daughters of Pelops see e.g. *Bibl.* ii 4, 5, 5  $\sigma\epsilon\eta\mu$ .)

2503. HESIOD, Catalogue?

The following fragment preserves what it is natural to take for a piece of genealogical narrative similar to others known to have stood in Hesiod's *Catalogue* and exhibiting many of the fixed formulae in which such genealogies are couched. It may come from that source. But there are other works, both by Hesiod and by other

authors, which it might be impossible, certainly in a fragmentary state, to distinguish from the *Catalogue*, and it is probably significant that the details found here do not seem to have made their way into the *Bibliotheca* of Apollodorus or any other historical or antiquarian writing.

The straightforward interpretation of what can be read or reasonably guessed to have stood in the text seems to be: LL. 1-4 X (a person who lived in a part of Asia Minor watered by the Hermus?) treated Y (Dardanus himself?) like a son. LL. 5-10 Dardanus married the daughter of Proteas (who, if the son of Tantalus is meant, presumably lived in a part of Asia Minor watered by the Hermus, i.e. in the region east of Smyrna) for her beauty. LL. 11-13 She bore him Pandion and a lovely daughter, ll. 14-16 whom the doughty Z took in marriage. But I cannot say that I see exactly how all the necessary links are to be supplied between the parts.

The poetic text was written on the front of a roll, of which the back was used for a document apparently consisting of dated entries. Nearly everything of this but beginnings of lines,  $\tau$ ,  $\upsilon$ ,  $\delta$ ,  $\theta$ , is lost. The verses are in a hand with a strong general resemblance to that (or those) of 2209 (Callimachus). In fact, though there is a consistent difference in the way some of the letters, for example  $\alpha$ , are made, and, again, there is no occurrence of the angular  $\alpha$ , I am not sure that it should not be attributed to the same copyist. At any rate, it is of about the same date.

	], $\sigma$ ], [ ] . . . . [	], $\sigma$ ], [ ] . . . . [
	], [ $\lambda\epsilon\omega\upsilon\sigma\epsilon\acute{\iota}\theta'$ $\epsilon\delta\omega\upsilon\iota\sigma\iota\varsigma$ $\nu\eta\tau\epsilon\sigma\phi\epsilon\sigma\tau\epsilon\alpha\varsigma$ $\lambda\epsilon\gamma\iota\varsigma$ $\epsilon\delta\omicron\sigma\epsilon\iota$	], [ $\lambda\epsilon\omega\upsilon\sigma\epsilon\acute{\iota}\theta'$ $\epsilon\delta\omega\upsilon\iota\sigma\iota\varsigma$ $\nu\eta\tau\epsilon\sigma\phi\epsilon\sigma\tau\epsilon\alpha\varsigma$ $\lambda\epsilon\gamma\iota\varsigma$ $\epsilon\delta\omicron\sigma\epsilon\iota$
	] $\rho$ , $\phi$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\rho$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
	] $\nu$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\nu$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
5	] $\delta$ $\nu\alpha\sigma\tau\epsilon\gamma\epsilon\tau'$ $\epsilon\upsilon\kappa\tau\alpha\iota\varsigma$	] $\delta$ $\nu\alpha\sigma\tau\epsilon\gamma\epsilon\tau'$ $\epsilon\upsilon\kappa\tau\alpha\iota\varsigma$
	] $\nu$ , $\beta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\nu$ , $\beta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
	] $\sigma$ ], $\rho$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\sigma$ ], $\rho$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
10	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
15	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$
20	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$	] $\eta$ $\sigma\tau\epsilon\beta\eta\lambda\omicron\sigma\iota\sigma\iota$ $\delta\eta\mu\epsilon\sigma\tau\epsilon\alpha\varsigma$



The upper part rubbed

1 Two dots on the line; perhaps two letters  $\epsilon$  2], the base of a small circle off the line; presumably  $\epsilon$  3], a headless upright Above the last three letters traces of interlinear ink 4 After  $\pi$  a large heavy sign, resembling no letter, consisting of a sinuous upright descending below the line and a slightly convex upright parallel to it on its right 4 ], an angle, open to right, on the line. There is room for a small or narrow letter between this and  $\epsilon$  5 ], the base of a circle off the line, ligatured to  $\eta$

4 The context makes  $\eta\alpha\lambda\theta\epsilon\nu\epsilon\kappa\iota$  likely.  
6  $\eta$  of  $\delta\epsilon$  or  $\delta\eta$  before  $\delta\epsilon\kappa\iota\lambda\alpha\sigma$   $\gamma\acute{\alpha}\nu\alpha\tau\alpha$   $\nu\epsilon\tau\alpha$  E 2, 18.

## EPIMETRUM

PSI 1383 is part of a leaf of a parchment codex containing on either side the remains of eighteen hexameters. It was observed by Merkelbach that P. Yale 1273, which he was the first to publish, contains in ll. 12 seqq. parts of the same verses as PSI 1383B, ll. 1-16. It has not, so far as I know, been observed that P. Yale 1273 contains in ll. 1-4 parts of the same verses as PSI 1383A, ll. 15-18. The text formed by the combination of these may be exhibited thus:

$\eta\gamma\theta\epsilon\rho\epsilon\mu\phi\lambda\alpha\nu\iota\omega\nu$	$\eta\pi\alpha\lambda\theta\epsilon\nu\eta\beta\theta\epsilon\upsilon\alpha\phi\lambda\alpha\nu\iota\omega\nu$
$\eta\gamma\tau\omega\lambda\beta\alpha\kappa\iota\lambda\eta\eta$	$\eta\gamma\tau\omega\beta\alpha\kappa\iota\lambda\eta\eta$
$\eta\sigma\gamma\eta\rho\iota\eta\sigma\gamma\eta$	$\eta\sigma\gamma\eta\rho\iota\theta\delta\eta\sigma\gamma\eta$
$\eta\sigma\omega\lambda\eta\sigma\omega\lambda$	$\eta\sigma\omega\lambda\eta\sigma\omega\lambda$

The last two endings are common form in references to rivers and, when the supple-  
ment  $\delta\epsilon$   $\tau\epsilon$   $\Delta\iota\lambda\alpha\iota\beta\eta\nu$   $\rho\eta\upsilon\iota$  (from Hes. fr. 37 Rz.) is prefixed to  $\kappa\alpha\lambda\lambda\theta\epsilon\rho\omega\nu$   $\delta\omega\alpha\rho$ , it becomes clear that we have here the passage to which Strabo alludes (ix 424)  $\kappa\alpha\iota$   $\text{'H}\epsilon\lambda\iota\omicron\delta\omicron\varsigma$   $\delta'$   $\epsilon\pi\iota$   $\mu\acute{\alpha}\lambda\omicron\nu$   $\pi\epsilon\rho\iota$   $\tau\omicron\upsilon$   $\pi\omicron\tau\alpha\mu\alpha\iota$  (sc. Cephis)  $\lambda\eta\gamma\epsilon\kappa\alpha\iota$   $\tau\eta\varsigma$   $\beta\acute{\omicron}\varsigma\epsilon\upsilon\alpha$ ,  $\acute{\alpha}\varsigma$   $\delta\iota'$   $\acute{\alpha}\eta\lambda\epsilon\varsigma$   $\beta\acute{\omicron}\nu$   $\tau\eta\varsigma$   $\Phi\omega\kappa\iota\delta\omicron\varsigma$   $\kappa\alpha\iota\delta\epsilon$   $\delta\rho\alpha\kappa\alpha\nu\tau\omicron\upsilon\delta\epsilon\iota\varsigma$ . Not all the faults in the quotation he appends (Hes. fr. 38 Rz.) can be corrected, but  $\delta\iota\delta$   $\gamma\eta\lambda\eta\gamma\omega\nu\alpha$   $\tau\epsilon\rho\epsilon\lambda\epsilon\iota\omega\nu\alpha$  'between banks of (?) pennyroyal' is a welcome substitute for  $\delta\iota\delta$   $\text{I}\lambda\eta\gamma\acute{\alpha}\nu\alpha$   $\tau\epsilon\rho\epsilon\lambda\epsilon\iota\omega\nu\alpha$  and it is now revealed that he has omitted a whole line between this and that ending in  $\delta\rho\alpha\kappa\alpha\nu$   $\acute{\alpha}\varsigma$ .

Between the bottom of PSI 1383A and the top of 1383B seven lines are shown by P. Yale to be missing. If the two columns when complete contained an equal number, the seven (since they cannot be equally divided) must have stood on *blot* below A or above B, making a complete column of twenty-five lines. Furthermore, since A and B are consecutive, it is probable that the manuscript contained only one column on the page, the theoretical alternative possibility, that A is the right-hand column on the page and B the left-hand column on the verso of a leaf containing two columns to the page, being made unlikely by the width of the hexameter verse.

## INDEX

(The figures 20 are to be supplied before 75, 24 before 81-99, 25 before 00-05; Epim. refers to the 'Epimetrum' on p. 82; figures in small raised type refer to fragments, small roman figures to columns; an asterisk indicates that the word to which it is attached is not recorded in the ninth edition of Liddell and Scott, Greek-English Lexicon; square brackets indicate that a word is supplied from other sources or by conjecture; a reference enclosed in round brackets indicates an interlinear comment.)

$\eta\beta\alpha\varsigma$ 87 <sup>1</sup> i 3.	$\alpha\lambda\theta\epsilon\nu$ 85 <sup>1</sup> i 10.	$\lambda\mu\rho\omega\nu$ 90 <sup>1</sup> 3.
$\acute{\alpha}\nu\alpha\theta\epsilon\iota$ 81 <sup>(40)</sup> ii [30], 30.	$\Delta\iota\theta\omega\nu$ 85 <sup>1</sup> i 6.	$\delta\alpha\mu\phi\iota$ [90 <sup>1</sup> ii 11].
$\acute{\alpha}\nu\alpha\lambda\alpha\sigma\tau\epsilon\iota$ 85 <sup>1</sup> 20 86 17.	$\alpha\delta\omicron\mu\omicron\sigma\tau\omicron\varsigma$ [95 <sup>(40)</sup> 1].	$\eta\mu\phi\theta\alpha\mu\omicron\sigma\tau\omicron\varsigma$ [81 <sup>(40)</sup> ii 27].
$\acute{\alpha}\nu\alpha\lambda\alpha\sigma\tau\epsilon\iota$ 83 <sup>1</sup> i 1.	$\alpha\iota\omicron\delta\epsilon$ [84 <sup>1</sup> c] 88A 3.	$\eta\mu\phi\theta\alpha\mu\omicron\sigma\tau\omicron\varsigma$ 81 <sup>(40)</sup> iii 2.
$\acute{\alpha}\nu\alpha\lambda\lambda\epsilon\nu$ [81 <sup>(40)</sup> iii 28].	$\Delta\iota\lambda\alpha\delta\iota$ [105 <sup>10</sup> 2].	$\delta\alpha\mu\phi\theta\epsilon\rho\alpha$ 81 <sup>(40)</sup> iii 19.
$\eta\gamma\alpha\mu\phi\theta\alpha\mu\omicron\sigma\tau\omicron\varsigma$ 81 <sup>(40)</sup> i 7, [22] 94A	$\Delta\iota\lambda\alpha\delta\omega\varsigma$ 83 <sup>1</sup> ii 13.	$\delta\alpha\mu\phi\iota$ [95 <sup>25</sup> i 4?].
[6] [01] [5], [13].	$\alpha\tau\epsilon\rho\iota\nu$ [85 <sup>25</sup> 24].	$\eta\mu\phi\theta\epsilon\rho\alpha\nu\alpha\delta\theta\epsilon\rho\omega\varsigma$ 81 <sup>(40)</sup> ii [16].
$\acute{\alpha}\nu\alpha\lambda\alpha\sigma\tau\epsilon$ 93 6, 15.	$\alpha\iota\omicron\lambda\alpha$ 95 <sup>27</sup> 6.	iii [33] [83 <sup>25</sup> 2] [86 29?].
$\acute{\alpha}\nu\alpha\theta\epsilon\iota\alpha$ [84 <sup>25</sup> 2] [85 <sup>25</sup> 22] 86	$\delta\iota\kappa\alpha\tau\alpha$ [85 <sup>1</sup> 5].	$\eta\mu\phi\theta\omega\nu$ 85 <sup>1</sup> 6 86 3.
15.	$\delta\iota\kappa\alpha\tau\alpha$ [81 <sup>(40)</sup> ii 3] 85 <sup>1</sup> i 11.	$\acute{\alpha}\nu$ 95 <sup>25</sup> i 10.
$\delta\gamma\gamma\alpha\lambda\iota$ [91 <sup>1</sup> 2].	$\Delta\iota\theta\omega\delta\iota$ [91 <sup>1</sup> 4].	$\delta\alpha\mu\phi\omega\nu$ [94A 2?].
$\delta\gamma\omega\alpha$ 81 <sup>(40)</sup> ii [11], <sup>(40)</sup> iii 36	$\alpha\iota\gamma\eta\gamma\alpha\tau\epsilon$ 81 <sup>1</sup> 10.	$\delta\alpha\mu\phi\omega\sigma\tau\omicron\varsigma$ 83 <sup>1</sup> 2.
[85 <sup>1</sup> i 29] 95 <sup>1</sup> i 4, <sup>(19)</sup> 98 5	$\alpha\iota\theta\eta$ 81 <sup>(40)</sup> i 13 85 <sup>1</sup> i 15 [95 <sup>1</sup> 11 3].	$\delta\alpha\mu\phi\omega\sigma\tau\omicron\varsigma$ [81 <sup>(40)</sup> iii 23?].
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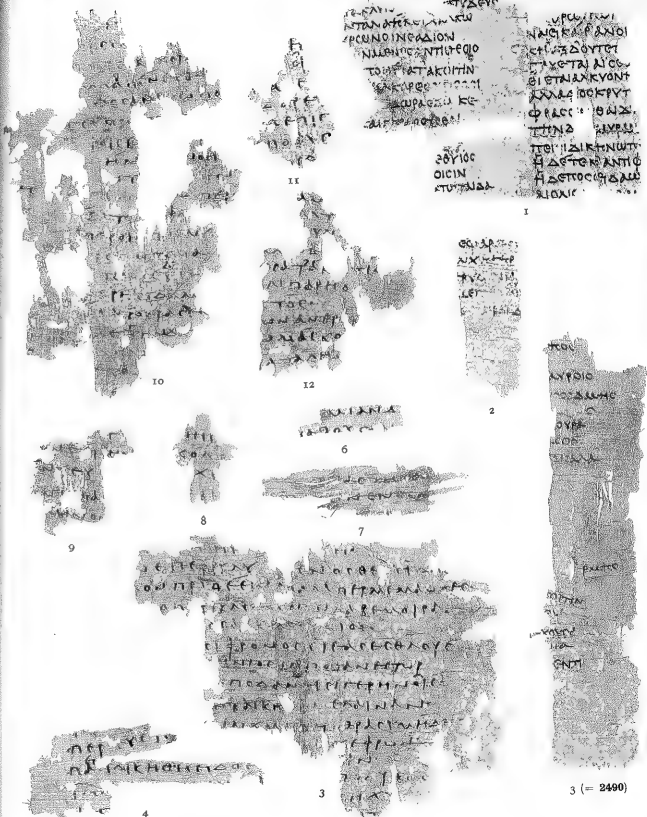
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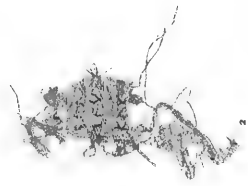




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